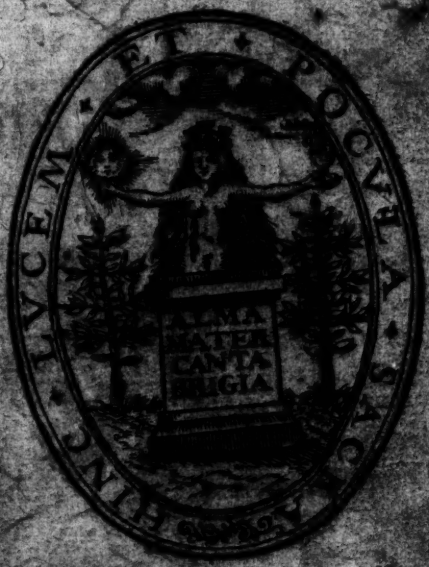
The TRVE GAINE: more in worth then all the goods in the world.

Phil. c. 3. v. 7.



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Edwd Denny
Earl of Norwich
Bishop Hall's friend

120;01

TO THE RIGHT worshipfull, Syr *Edward Denny* Knight.

IT is a Conclusion of our religion worthie to be considered: That Christ alone is our Mediatour, Iustifier, Propitiatour, Saviour, by workes and merits which he himselfe wrought within himselfe, and not by any workes or merits which he worketh in us by his spirit. The Scripture saith thus much in expresse wordes. Iustified freely by the redemption THAT IS IN CHRIST IESVS, Rom. 3. 24. He hath by HIMSELFE purged our sinnes. Hebr. 1. 3. He was made sinne

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for vs that we should be made the righteousnes of God. IN HIM. 2. Cor. 5. 21. IN HIM are ye complete. Coloss. 3. 10. By his OWNE BLOOD he entred once into the holy place and obtained eternall redemption. Heb. 9. 12. *Againe Christ is said to* purge our consciences from dead workes by his blood: *because he* offered himselfe by his eternal spirit without spot to his father. v. 14. *And common reason tels vs as much. For if men be mystically united to Christ, and by this union doe receiue the spirit of Christ, and by the spirit doe good workes, and consequently merit eternall life, they are then become partners with Christ, and are receiued into fellowship with him in the worke of mans redemption: whereas he in the act of our reconciliation with God, admits neither deputie nor partner.*

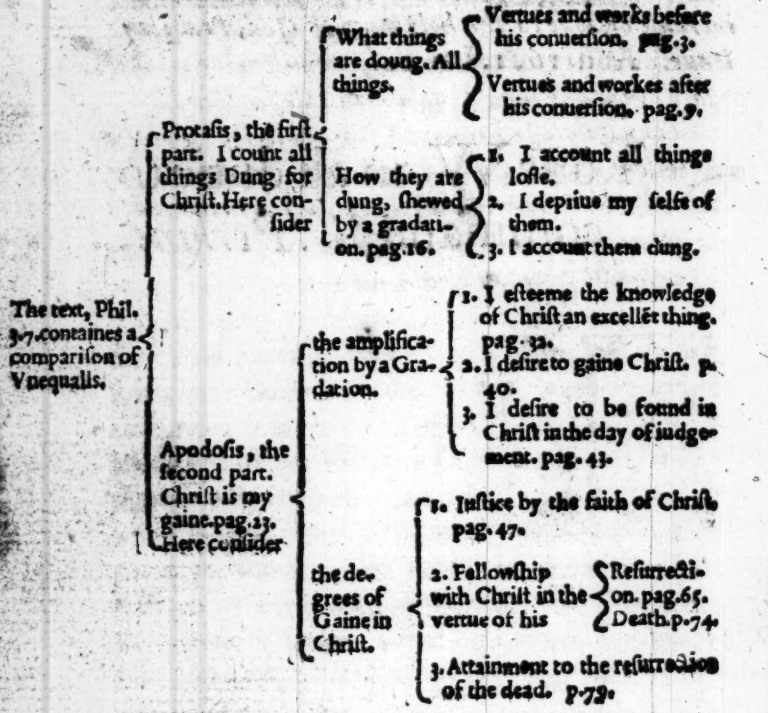
This conclusion being thus of infallible truth, it serues greatly to exalt the grace of god, to abase nature, and to beate downe the pride of all Iustitiarie persons and religions. And for the further explaning of it, serues this treatise following: which I present to your Worship. And the reason of my doing of this. I remember almost two yeares agoe, in speech you entred into commendations of that golden text, Phil. 3. v. 7. and withall gaue signification of your desire, that something might be set downe, whereby you might be brought to a further vnderstanding of that place of Scripture. Therefore to satisfie your desire, I haue here penned a short exposition of it. And I haue further presumed to publish it

in

in your name, desiring it may be a testimonie of a thankefull minde, for your loue and fauour towards me.

Thus wishing to your Worship continuance and increase of loue to the holy word of God, I take my leaue. Ann. 1601. Ian. 20.

Your W. in all dutie to command, *W. Perkins.*


The text, Phil. 3.7. containes a comparison of Vnequalls.
Protasis, the first part. I count all things Dung for Christ. Here consider
What things are doung. All things.
Vertues and works before his conuersion. pag. 3.
Vertues and workes after his conuersion. pag. 9.
How they are dung, shewed by a gradation. pag. 16.
1. I account all things losse.
2. I depriue my selfe of them.
3. I account them dung.
Apodosis, the second part. Christ is my gaine. pag. 23. Here consider
the amplification by a Gradation.
1. I esteeme the knowledge of Christ an excellēt thing. pag. 32.
2. I desire to gaine Christ. p. 40.
3. I desire to be found in Christ in the day of iudgement. pag. 43.
the degrees of Gaine in Christ.
1. Iustice by the faith of Christ. pag. 47.
2. Fellowship with Christ in the vertue of his
Resurrection. pag. 65.
Death. p. 74.
3. Attainment to the resurrection of the dead. p. 79.

Philip. 3. 7. *But the things which were aduantage to me, the same I accounted losse for Christ.*

Yea, doubtlesse I count all things but losse, for the excellent knowledge of Christ Iesus my Lord, for whome I haue counted all things losse, and doe iudge them to be dongue, that I might winne Christ,

And be found in him———.

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THe scope of these words, is this. In the second vers. Paul admonisheth the Philippians to take heede of certaine counterfeit Apostles which ioyned Christ and circumcision in the cause of their saluation: and put confidence in the flesh, that is, in the outward works of the ceremoniall and morall law. And that this Admonition might take the better place, he vseth two reasons. The first propounded in the 3. v. is this: True circumcision is to worship God in spirit, to reioyce in Christ, and not to put any confidence in the flesh. The second reason is framed thus: If any mã might put cõfidence in outward things, then I much more: but not I: therefore no man. The proposition or first part of the reason is propounded in the 4. v. and confirmed in the

fift and sixt. The second part, or, assumption [but I do not put cõfidence in outward things] is confirmed in the 7. & 8. verses, thus: All things are losse to me in respect of Christ: therefore I put no confidence in any thing out of Christ. And this is the very drift of the former wordes.

In the second place the proper sense & meaning of this portion of scripture is to be considered. And for this cause, we are to be aduertised of sundrie things in the words themselues. And first of all, let it be obserued, that Paul in the 7. verse saith, in the time past, *I haue counted all things losse*: and in the next verse, in the time present, *I doe count all things losse*. The former speech is meant of that time in which he was first called to the knowledge of Christ: the second is spoken of the time, when he had long continued an Apostle of Christ, and writ this epistle to the Philippians. This distinction of times in one & the same word, makes much to the cleering of the doctrine, that shall afterward be deliuered. Secondly, whereas in our translation, it is said in the eight verse, *For whom I haue counted al things losse*, the wordes are too skant, and doe not fully expresse the meaning of the holy ghost. For the words fully translated, signifie, *I haue made all things losse*, or, *I haue cast away all things*, or, *I haue depriued my selfe of all things for Christ*. And whereas Paul had said before, [*I count all things losse*,] his meaning is to amplifie his own words, by saying, *I deprive my selfe of all things and iudge them dung for Christ*. Thirdly, the word translated

ted [*dong*] ſignifieth ſuch things in the intrals of beaſts, as beeing vnfit for mans vſe, are caſt to dogges: and by it Paul ſignifies, that hee did not only eſteeme al things as loſſes, & depriue himſelfe of them, but alſo caſt them away with loathing, in a mind neuer to ſeeke the recouerie of them. Laſtly, it muſt bee knowne; that Paul in theſe verſes vſeth a ſimilitude borrowed from the marchant man; and it may be framed on this manner. The marchant in hope of a treaſure, is content to eſteeme his commodities no commodities but loſſes; yea hee is further content to caſt them out into the ſea, and to eſteeme them as things caſt to dogges, that he may obtaine his intended treaſure: ſo, ſaith Paul, doe I count all my former prerogatiues as loſſe, and am content to depriue my ſelfe of them, yea to loath them as dung, for the obtaining of Chriſt.

Furthermore the ſumme and ſubſtance of the wordes, is a compariſon of things vnequall, and it may be formed thus: Al things are loſſe to me for Chriſt: and Chriſt is my gaine. The firſt part of the compariſon is of Pauls loſſes, and it is amplified two waies. Firſt he ſets downe, what things be his loſſe: and they are of two ſortes. Priuiledges, vertues, and workes before his conuerſion when he was a Phariſie: againe priuiledges, vertues, and workes after his conuerſion when he was an Apoſtle of Chriſt: the firſt are mentioned in the 7. verſe, the latter in the eight. Secondly Paul ſets downe, how all things are loſſes to him by a gradation, thus: *I counte*

all things losse: I deprive my selfe of them, I count them dung.

The second part of the comparison is of Pauls Gaine. And it is amplified by a cõtrarie gradation, thus: *I esteeme the knoweledge of Christ an excellent thing: I desire to gaine Christ: and I desire to be found in him.* Of these points in order: and first of Pauls losses before his conuersion, in these wordes:

For the things that were vantage to me, I counted losse for Christ.

That these things may be well knowne, let vs yet more narrowly search the meaning of these words. The things that were vantage to Paul are of three sorts. First his priuiledges, that he was borne a Iewe, that is, a member of the Church: & againe, that he was circumcised and brought vp in the straight sect of the Pharisies: secondly his vertues, namely his iustice & zeale in his religiõ: thirdly his workes, whereby he for outward carriage obserued the Ceremoniall and Moral law, without reproofe. And all these things are called his aduantage, because he put his confidence in them, and thought to merit eternall life thereby, when he was a Pharisie. He addes further, that he counted these his aduantages to be his losse; because so soone as hee knewe Christ, his confidence ceased, his former merits were no merits, but as things lost and cast away: yet not simply, but for Christ, that is, that he might gaine Christ and be found in Christ, as he expoundes himselfe in the words following.

The

The meaning thus laide downe sundrie things may be learned. The first, that it was an heresie of the Pharisies, to put confidence in their workes, and to thinke that they could merit eternall life by them: for here Paul saith, that being a pharisie, his workes were his gaine and aduantage in the cause of saluation. And hence we learne, what to iudge of the popish religion, which teacheth in substance the very same doctrine of confidence in workes, and of the merit of saluation thereby. And therefore the papists of our time are the children of the olde Pharisies, reuiuing and renewing the olde heresie touching merit, with new and fresh colours. If they alleadge, that they ascribe merit to the workes not of the ceremoniall but of the moral lawe, and to workes not of nature, but of grace; I answer, that the Pharisies did the same, as the Pharisie acknowledgeth in his praier, when he saith, *I thanke thee, O Lord, I am not as other men, &c.*

Secondly in Pauls example being a Pharisie, we learne, that it is the pride and arrogancie of mans nature, to be something within himselfe, and to erect vp something vnto himselfe to bee his righteousnesse and a meanes of his saluation out of Christ. *The iust* (saith Habacuk) *liues by his faith, but he whose soule is not right in him, puffs vp himselfe*, or builds towers of defence to himselfe by vaine confidence out of God. The prodigall sonne must haue his part alone by himselfe from his father. Paul saith of the Iewes, Hab. 2. 4. Rom. 10. 3.

that they eſtabliſhed their owne righteouſneſſe, and would not be ſubiect to the righteouſneſſe of God. Thus being ſo, let vs learne to ſee and deteſt this pride in our ſelues: For where it raigneth and takes place, there Chriſt is not truely acknowledged: and when men beginne to knowe Chriſt, this hidden and ſpirituall pride giues place. And further by this, wee learne not to maruaile, that Turkes and Iewes denie Chriſt, and that papiſts in the cauſe of their ſaluation, beſide the paſſion of Chriſt, foiſt in ſomething of their owne, namely their own merits and ſatisfactions: for it is the proud nature of man to ſet vp himſelfe in whole or in part, and to relie himſelfe vpon ſomething of his owne out of Chriſt. No maruaile then, that ſuch as be otherwiſe learned and wiſe, liue and die in the opinion of iuſtification by their owne good workes.

Thirdly whereas Paul accounts things of aduantage to be his loſſe, we learne that no priuiledges out of Chriſt miniſter true comfort or true happines. It is a priuiledge to haue known Chriſt, and to haue eaten and drunken with him: but of ſuch Chriſt ſaith, *Depart from me I know you not.* It is a priuiledge to be of the kindred of our Sauiour Chriſt, but it is of no moment for Chriſt ſaith, *Who is my mother and brethren? he that doth the will of my father, is my brother, ſiſter, and mother.* It is a priuiledge that the virgine Marie was the mother of Chriſt: but if ſhee had not as well borne him in heart by faith

Luk. 13.26.

Mark. 3.

as shee bare him in her wombe, shee had not bin saued. It is a priuiledge to prophesie in the name of Christ, but of such Christ saith, *Depart from me ye workers of iniquitie.* Lastly it is a priuiledge to be indued with all kinde of learning, of artes, and tongues; but alas, all is nothing: for if a man had all wit, wisedome, and learning, and could speake in all matters with the tongue of men and angels, vnlesse he be found in Christ, hee is no better in the sight of God then a damned wretch. This beeing so, wee must learne first of all, to moderate our care and our affections for wordly profits, honours, pleasures, and our principall care must euermore bee cast on Christ. Secondly, such persons as liue an honest and ciuill life, and stand vpon this, that they are no theiues, no murderers, no adulterers, no blasphemers, but in outward duties shewe loue to God and man, they must I say, take heede least they deceiue themselues, building vpon false groundes. For though ciuill honestie bee a thing commendable before god, yet is it not sufficient to saue vs before God. And Paul, who was a strait obseruer of the lawe, after hee came to the knowledge of Christ counted all his morall obedience, in which hee had formerly trusted, but losse and dunge for Christ.

Luc 13-27 Math. 5

Fourthly it hath bin the doctrine of the popish Church this many yeres, that before a man can bee in Christ, and bee iustified, he must first of all prepare & dispose himselfe to receiue his iustification; and that when he is sufficiently

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disposed, he doth merit of congruitie that God should infuse righteousnesse, whereby of a sinner he is made no sinner and righteous before God. But I demaund of the patrons of this doctrine; whether, when the workes of preparation are done, the doer is in Christ or out of Christ? If he bee in Christ, hee is also iustified before hee is iustified. If hee bee as yet out of Christ, Paul hath giuen the sentence that the said works are to be esteemed as losse, & that the merit of congruitie is no meat for them that desire to feede on Christ, but rather food for dogs.

Lastly hence we learne, howe Christ is to be receiued of vs. Such as would truely come to Christ and receiue him, must make losses of all things: they must come naked and emptied of al their owne righteousnesse. As men in a shipwracke cast out their commodities, and when there is no remedie leaue their ship, and betake themselues to the sea, and thus come swimming to the shore: euen so must all men first forsake all, and then come to Christ. Beggars, that they may obtaine their almes, come in their rags, vnfolding legges and armes, that their sores & botches may be seene. Benadad king of Syria, that he might recouer the fauour of the king of Israel, castes off his crowne and royall robes: he and his men come in sackcloath with halters about their heads: and thus hee obtaines his desire. In like manner comming to Christ, we must lay aside all opinion of out owne goodnesse, and in abasing of our selues followe beggars sa-

fashions, and with Benhadad cloath out selues with signes of guiltinesse and confusion of face. We must first be annihilated and vtterly in respect of goodnes be made nothing in our selues, that we may be what we are out of our selues in Christ. There is no entring into the kingdome of heauen, except we receiue it and Christ as a litle child in all meekenes and humilitie. For there must be nothing in vs to receiue Christ, but meere faith resting on meere mercie. Let all such thinke on this, as desire to be in Christ, and to receiue true comfort by him.

Thus much of Pauls losses before his conuersion: now come to be considered the things which were his losses after his conuersion: and they are set downe in the words following. But, [*doubtlesse I doe thinke all things losses for the excellent knowledge of Iesus Christ my Lord.*] That these losses may be the better knowne, let vs a litle consider the meaning of the words. Whereas before Paul had saide, that herefore he counted things to be losse vnto him for Christ, that had beene his aduantage: some man might happily thinke, this is but rash iudgement in Paul; he therefore, to cut off this surmise saith, *Doubtlesse I count all things losse*, that is, that I may not be thought to speake rashly, I say more, that I doe now account all things losse, and I speak it confidently, as beeing resolued what I say. When he saith, *I doe count*, he speakes in the time present of himselfe as beeing not onely a Christian but also an Apostle of Christ. And when he saith, *All things*,

things, the generall ſpeech muſt be obſerued: for he excepteth nothing pertaining to him, but his knowledge and faith in Chriſt. Here therefore we muſt firſt of all vnderſtand the priuiledge of an Apoſtle: ſecondly all inward and Chriſtian vertues, as hope, feare, loue of God, good conſcience, &c. for of all the inward gifts none is excepted but faith (as I haue ſaide.) Thirdly here we muſt vnderſtand works not of nature but of grace, done and effected by the ſpirit of God in vs. For in the verſe following he doth reiect his owne righteouſneſſe which is of the law. Now he ſaith of all theſe, that they are his loſſes for Chriſt. But how are they loſſes? The ſpeach muſt warily be vnderſtood, leaſt it be offenſiue. They are loſſes not in reſpect of godly conuerſation: for they are the cauſes therof, and they are meanes of ſhewing our thankfulnes to God and loue to man. Now then they are loſſes onely in reſpect of iuſtification and ſaluation: when they are reputed and maintained as meritorious cauſes therof either in whole or in part. Though, when they are rightly vſed and applied, they are the excellent gifts of God: yet when they are brought into the Act of iuſtification and ſaluation, they become as loſſes and dung. And this I take to be the meaning of theſe wordes. To the like purpoſe the prophet Iſai ſaith in the name of the whole Church confeſſing her ſinnes, *All our righteouſnes is as a cloath vtterly to be caſt away.* And Paul to the Galatians: If righteouſneſſe be by the law, *Chriſt died*

Iſa.64.6.

Gala.2.21.

without

without cause, or *in vaine*: that is, if the righteousnes of the law be our aduantage, Christ must be our losse: and on the contrarie, if he be our aduantage, the righteousnes of the law must be our losse.

This doctrine of Paul, that all vertues and works both of nature and grace are losses in the case of our saluation, sounds not in mans reason, and there be many things brought to the contrarie. First, it is alleadged, that God doth accept and crowne our works: and therefore that they are no losses. I answer: God doth as it were keepe a double court. One of iustice, the other of mercie. In the court of iustice he giues iudgement by the law, and accurseth euery man that doth not continue in all things written in the law to do them. In this court nothing can stand but the passion and righteousnes of Christ, and for the best workes that we can doe, we may not looke for any acceptation or reward: but vse the plea of Dauid, Enter not, O Lord, into iudgement with thy seruant, for no flesh shall be iustified in thy sight. Now in the court of grace and mercie, God hath to deale with his owne children that stand before him iustified and reconciled by Christ. And the obedience of such he accepteth in this court, and mercifully rewardeth, though otherwise it be imperfect; yet not for the merit thereof, but for the merit and worthines of Christ. Thus then good workes in rigour of iustice are worthie condemnation, and are accepted of mercie procured by the merit of Christ.

Christ. Secondly it is alleadged that works are necessarie to saluation; and therefore not to be reputed losses. I answer: works may be considered either as causes of saluation, or onely as a way directing thereto. If they be considered as causes, they are not necessarie, but in this respect they are dung. If they be respected as a way leading and directing to eternal life, they are indeed necessarie thus, and no otherwise. Thirdly, it is obiected that the law requires workes, and the law must be satisfied, and therfore that he which is iustified, must be iustified by workes. The answer is, that whosoeuer is iustified and saued, is iustified and saued by works. But works must be distinguished. Some are personall workes done in and by our selues. These neither iustifie nor saue any man, but in the case of saluation are losse and dung. Besides these, there be workes that are out of vs, wrought in and by the person of our Sauiour Christ, namely the works of obedience in satisfying and fulfilling the law. These indeede are the works, which iustifie and saue vs, and none that proceede from vs. To this effect Paul saith, *That we are iustified freely by the redemption that is in Christ.* Rom. 3. 24. Lastly it is alleadged, that if all vertues be losse for Christ, then faith it selfe. I answer: Faith must diuersly be considered, first of all, as a vertue working and bringing forth many good fruits in vs. And thus it is to be reputed losse, as all other vertues are. Secondly it must be considered not as a vertue, but as an instrument or hand not to giue or worke any

thing.

thing, but to apprehend and receiue Christ and his benefits. And thus it is no losse, but is a thing excepted in this text. Now then we see that the doctrine of Paul is manifest, that all vertues and workes both of nature and grace, are meere losses in the cause of our iustification and saluation.

Hence sundrie things may be learned. The first, that the most holy works of holy men can not iustifie or merit eternall life. When they are brought within the Act of iustification as causes, Paul saith they are but losse, and as offalls to be cast to dogges. Let this be noted and remembred for euer against all iustiuarie papists. Who, if they would but seriously consider this one text, they might be farre better resolued then they are.

Secondly, hence the doctrine of our Church is plainely gathered, namely, that we are saued and iustified by faith alone. For all things except our knowledge and faith in Christ are made as dung. And that this our doctrine may not be scandalous, sundrie things must be remembred. The first is the right meaning of the doctrine, which is, that there is nothing within vs, that is any cause either efficient, materiall, formall, or finall of iustification but faith. The second, that faith is no principall cause, but onely an instrument. The third, that faith is no instrument to procure or worke our iustification and saluation, but an instrument to receiue or to apprehend our iustification giuen by the father, procured

cured by the ſonne, applied by the holy Ghoſt. The laſt, that faith muſt be cõſidered as a cauſe, or elſe, as a way of ſaluation. If, as an internall cauſe in vs, it onely iuſtifieth and conſequently ſaueth vs. If as a way, it doth not ſaue alone. For other vertues and works though they be no cauſes, yet are they waies to eternall life as well as faith. Here then when papiſts make outcries againſt vs, ſaying that we looke to be ſaued by faith alone: the true and plaine anſwer to them is this. We conſider faith two waies: firſt as a cauſe within vs, not meriting any way, but inſtrumentally apprehending pardon in Chriſt, and applying it to vs for our eternall happines. Secondly, faith may be conſidered as a way in which we are to walke for the attainment of euerlaſting life. In the firſt ſenſe faith alone iuſtifieth and ſaueth, and nothing els within vs. To this doe the learned fathers agree. Baſil ſaith, *This is perfect reioycing in God, when a man is not puffed vp for his owne iuſtice, but acknowledgeth that he wants iuſtice,* [a] *and that he is iuſtified by faith alone in Chriſt.* Hilarie: *That is remitted of Chriſt by faith, which the law could not looſen: for faith alone iuſtifies.* Ambroſe: *They are iuſtified freely which* [b] *doe nothing, nor repay like for like, are iuſtified by faith alone, through the gift of God.* Againe, in his commentarie vpon the epiſt: to the Cor. *This is appointed of God, that he which beleeues in Chriſt ſhould be ſaued without worke, by faith alone receiuing remiſſion of ſinnes.* Hierome: *God iuſtifieth by faith alone.*

Neuer-

Basil. de Humil.

a Fide ſola in Chriſtum le iuſtificari. in Math. c. 9.

in 3. ad Rom.

b Nihil operantes.

in 1. Cor. 4.

in Rom. 3.

Nevertheles, if we speake of the way to life, then we are not saued only by faith. For though faith be the onely instrument to apprehende Christ, yet is it not the onely way to life: repentance also is the way, yea al vertues and all works are the way. In this sense, affliction is said to *worke vntovs* a more excellent weight of glorie: not as a cause, but as a way giuing direction. And mothers are saide to be saued *by bearing of children*, not as by a cause, but as by a straight and narrow way. Againe Abrahams faith went not alone, but had a kinde of co-operation with his works: faith and works both being considered as a way to happines or as markes in a way. In this sense the fathers haue ascribed saluation to many things, not as to causes, but as to waies. Bernard saide well, that workes are *the way to the kingdome of heauen and not the causes of raigning*. Lactantius saith, *Great is the helpe of Repentance: which, whosoeuer taketh away, cuts off to himselfe the way of life*. Chrysostome: *Some by watching, by sleeping on the bare ground, by tewing their bodies with daily labour doe blotte out their sinnes: but thou maist obtaine the same by a more easie way, that is, by forgiuing*. Thus many hundred places of the fathers are to be vnderstood, when they ascribe remission of sinnes to martyrdome, to fasting, prayer, works of mercie, & such like.

2. Cor. 4. 17. κατεργαζεται

1. Tim. 2. 15.

Iam. 2. 22.

Lib. de grat. & lib. arbitr. Via regni non causa regnandi.

Epit. diu. institut. c. 9.

hom. 38. in Ioh.

Thirdly here is laid downe the foundation of true humilitie. For if all our vertues and workes be losses in the case of our saluation, then al boasting is excluded, and we are to take nothing to our

our ſelues but ſhame and confuſion, and giue all glorie to God. Yea the more our vertues are and workes, if we place any confidence in them, the greater are our loſſes.

Thus we ſee what things are loſſes to Paul: in the next place let vs conſider howe they are loſſes. This Paul ſets downe by a gradation thus, *I count them loſſe, I make them my loſſes, I count them as dung.* This gradation is nothing els but a repetition of one and the ſame thing inlarged & amplified in ſpeech. Nowe repetitions in ſcripture are not idle and vaine, as they are often times in the writings of men, but they commonly ſignifie two things, namely the certaintie and the neceſſitie of the thing repeated: and therefore in this place, they ſignifie the certaintie and the neceſſitie of Pauls loſſes.

Certaine they are; becauſe he that will be ſaued by Chriſt muſt certainely indure theſe loſſes without recouerie. The foundation of this certaintie lies in an impoſſibilitie of merit by any workes of man: which I will make manifeſt by fiue reaſons. The firſt is this: It is a principall part of Chriſtian inherent righteouſnes to haue and keepe a good conſcience: nowe Paul expreſly excludes it from iuſtification, ſaying, *I know nothing by my ſelfe, yet I am not thereby iuſtified.* 1. Cor. 4.4. 1 The ſecond is this, Paul ſaith, Eph. 2.9. *We are not ſaued by workes:* nowe hee meanes no other workes but ſuch as followe faith, and are done by the ſpirit of God. And this appeares by the reaſons which he vſeth, *that*

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we are created to good workes: and againe that *they are ordained that we ſhould walke in them*. 2 The third: before a worke can merit, it muſt pleaſe God: before the worke pleaſe God, the worker muſt pleaſe him: before the worker pleaſe him, he muſt be reconciled to God, and perfectly iuſtified. Iuſtification therefore goes in order before good workes, and for this cauſe workes cannot be brought within the acte of iuſtificati-on as cauſes. Good workes make not good men in whole or in part; but men firſt of all made good by the goodnes of Chriſt imputed, make good workes by their goodneſſe. 3 The fourth is this: The humanitie of Chriſt is the moſt excel-lent of all creatures in heauen and earth: yet bee-ing conſidered by it ſelfe, it cannot poſſibly me-rit at Gods hand. In a worke properly meritori-torious, there be three conditions. Firſt the doer thereof muſt doe it by himſelfe, and not by ano-ther, for then the praiſe is his by whome he doth it, and not his owne. Secondly the worke to be done, muſt not be a debt or dutie, for then the doer deſerues nothing. Thirdly there muſt be a proportion betweene the worke and the reward of life eternall. Nowe the manhoode of Chriſt conſidered apart by it ſelfe, cannot performe theſe three cõditions. For it doth what it doth by the ſpirit of God, whereby it was con-ceiued and is filled without meaſure. Againe it is a creature, and therefore whatſoeuer it is, hath, or can doe, it oweth all to God. Laſtly it cannot doe a worke proportionall to eternall glorie:

becauſe it takes all of God and can giue nothing to him. If then it be demanded, howe this manhood of Chriſt merits in our behalfe: I anſwere, not by it ſelfe, but by meanes of the perſonall vnion, whereby it is exalted and preferred into the vnity of the ſecond perſon the eternall word of the father. Hence it is that Chriſt meriteth: none can merit of God but God. Nowe then if Chriſt merit only in this regard, no meere creature, man, or angel can poſſibly merit by any worke. The fifth reaſon is this: There be two kinds of tranſgreſſion of the lawe, one when a worke is directly againſt the lawe: the other is when that is done which the lawe requires, but not in that maner & perfection the law requires. The ſecond kind of tranſgreſſiō is in euery good worke which is done by men vpon earth: nowe where any tranſgreſſion is, there muſt be pardō: where pardon is, there is no merit.

That this doctrine of the certentie of our loſſes may yet the better be cleared, I will ſet down the ſuppoſed grounds of merit, & diſcouer their weaknes. They are two: the firſt is the promiſe that God hath made to works, whereby he hath bound himſelfe to reward the with eternall glorie. I anſwere, that this very promiſe is made of the good pleaſure, and meere good wil of God: and of the ſame goodneſſe it is, that any man is a doer of any good worke, either by nature or grace. Therfore if a man could fulfill the whole law, he ſhould not merit at gods hād. Thus ſaith the Lord, Exo. 20. 6. *That he will ſhew* mercie *vpon thou-*

thousands of them that loue him and keepe his commandements. The second ground is, That vertue of meriting is deriued frō Christ the head to his mēbers by diuine influence. I answer, it is a thing vnpossible. For the vertue of meriting is in Christ not simply as he is Man, but as he is in one person God and Man. The worke which meriteth is done or acted euen by the mahood; but the merit of the worke is from the godhead, or from the excellencie of the person. Now then if this vertue be in Christ not as he is man, but in respect he is Man-god, or God-man; it cannot be deriued to vs that are but men, vnlesse euery beleeuer should be Deified, & made of a meere man God-man, which is impossible. Therefore there is no capableness or possibilitie of merit in the work of any meere man or creatnre whatsoeuer. For this cause the true Church of God euer detested humane merit. The merit of *congruitie* before iustification is a Pelagian conceit, and was neuer maintained of the orthodoxe fathers. Stapleton confessed thus much: *The merit of congruitie* (saith he) *in respect of the first grace was of old hissed out: neither was it euer admitted of the better sort of schoolemen, as of Thomas in his Summe, and his latter writings, nor of his followers.* And the [a] merit of *condignitie*, whereby workes are said of their owne dignitie and that properly to deserue the increase of the first iustification, and eternall life, was not receiued of the learned in the Church for more then a 1000. yeares after Christ. Radulphus Ardens a very learned

De orig. pec. l. 1. c. 4.

a Meritum condigno.

In Dominica 18 post. trin. An. 1050.

man in his time saith thus: *Seeing by one grace we come to another,* [b] *they are called merits, and that improperly. For as Augustine witnesseth, God crowns onely his owne grace in vs.* Againe, *No man may thinke that God is bound as it were by a bargaine, to repay that which he hath promised. For as God is free to promise, so is he free in respect of repaying, especially considering that as well merits as rewards are his grace. For God crownes nothing els in vs but his grace: because* [c] *if he would deale with vs in extremitie, none living should be iustified in his sight. And hereupon the Apostle, who laboured more then all, saith:* I thinke that the afflictions of this time are not worthie the glorie that shall be reuealed. *Therefore this couenant or bargaine is nothing els but a voluntarie promise.* Anselme after him saith: *If a mã should serue god a thousãd yeres, and that most zealously,* [d] *he should not worthely deserue to be in the kingdome of heauen so much as halfe a day.* S. Bernard saith, *Touching eternal life, we knowe that the sufferings of this time are not worthy of the glorie to come, no not if one should suffer all. For the merits of men are not such, that eternall life may be due for them, or that God should doe some inurie if he gaue it not. For to let passe, that all merits are the gifts of God, and so man is rather debter to God for them, then God to man, what are all merits to so great a glorie? Lastly who is better then the Prophet, to whome the Lord giueth so worthy a testimonie, saying: I haue found a man according to mine owne heart: for all that he had need to say to God, Enter not into iudge-*

In dominica Septuagesimæ.

[b] Merita dicuntur & impropriè.

[c] Districtè agere.

De mensuratione crucis. an 1080.

[d] Non merentur ex condigno.

Bern. de annunc. Virg. serm. 1. an. 1140.

mens

ment with thy seruant. Againe in the processe of time, when the merit of condignitie had taken place, it was not generally receiued: for it was reiected of sundrie schoolemen and others, as of Gregorie of Arimine, of Durand, of Waldensis, of Burgensis, and Scotus. Wherefore to conclude, it nowe appeares to be an infallible certētie, that he which desires to be saued by Christ must indure the losse of all his workes and vertues whatsoeuer, in the cause of his owne iustification. Now then if this doctrine be so certaine and infallible, as it is: then also must we be setled in this point without doubting, that the present Church of Rome erreth grieuously, in that it magnifieth the merit of workes. Yea in this regard it reuerseth the very foundation of true religion. For if they make aduantage in the matter of saluation by their workes, Christ must needs vpon infallible certentie be their losse: because Paul makes all workes losse, that Christ may be aduantage. Therefore farre be it from vs all, to haue any dealing or cōtract of societie with that Church least we be partakers of her dāgerous and fearefull losses.

Againe in that all vertues and works of grace are but losses for Christ. We must not onely in our first conuersion, but euer afterward though we be iustified and sanctified euen in the pang of death by meere faith rest on the meere mercy of God, and apprehend naked Christ, that is, Christ seuered in the case of saluation, from all respect of all vertues and workes whatsoeuer.

For there is nothing opposed to the seuere iudgement of God, but meere Christ. If we doe presume to oppose any of our doings to the sentence of the lawe, hell, death, condemnation, we are sure to goe by the losses.

Thus much of the certaintie of Pauls losses: nowe followes the necessitie of them. They are necessarie in as much as without them, no man can haue part in Christ. For the merit of our vertues and good workes, and the grace of god in Christ cannot stand together: yea they are contrarie as fire and water, and one ouerthroweth the other in the cause of iustification and salnation. Paul to signifie this cõtrariety saith, *If election be of grace it is not of workes:* and if it be of works, it is not of grace. And againe, If ye be iustified by the law, ye are abolished from Christ. And to the same purpose Ambrose saith, *grace is wholly receiued, or wholly lost:* and Augustine, *It is no way grace, that is not freely giuen euery way.* Hence it follows, that the present religion of the Church of Rome aboliſheth Christ, in as much as it maintaines and magnifies the merit of good workes. And this may bee gathered by the very doctrine of that Church. For it teacheth, that men must be saued by their praiers, fastings, almes, pilgrimages, buildings of churches, chappels, bridges, &c. What then shall the passion of Christ doe? whereto serues it? They answer, that it frees vs from death, and giues to our workes the merit of eternall life, and makes them meritoriously to increase our iustification. Hence it

Rom. 11. 6.

Gal. 5. 4.

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followes, that Christ is no more but the first cause of our saluation, and that we our selues are secondarie causes vnder him, and with him. And thus he is made of a Sauiour no Sauiour. For either he must be a full and perfect Sauiour in himselfe, or no Sauiour. Secondly by the former necessitie we learne that whosoeuer will be saued by the merit of Christ, must come vnto him without vertues or workes of his owne, not carrying in heart so much as the least cõfidence in them, esteeming himselfe to be a most vile, wretched, and miserable sinner, as the publicane did, who praied, Lord be mercifull to me a sinner.

Hitherto of Pauls losses: nowe followes the second part of the comparison, touching Pauls gaine, *But Christ is my Gaine.* A sentence to be remembred, and to be written in the tables of our heart for euer. And the reason thereof is manifest. Christ our mediatour God and man, is the onely fountaine of all good things that are or can be thought on, whether spirituall or temporall. Saint Iohn saith, *Of his fulnesse we receiue grace for grace.* Againe Paul saith, *In him al the treasures of wisedome and knowledge are hidde:* and, *Ye are complete in him.* And he calls Christ *our Ransome, or Counterprice.* And as he makes Adam the roote of all euill in mankind, so he makes Christ the roote of all grace and goodnesse. For the better cleering of this doctrine, two points are to be handled: When Christ is our gaine? and howe? Touching the time

Ioh. 1. 16. Coloss. 2. 9. 10.

1. Tim. 2. 6.

when, I set downe three things. He is our gaine in this life: he is our gaine in death: and he is our gaine after death. To returne to the first: he is our gaine in life, if we turne from our euill waies, and beleeue in him; in as much as he hath gained for vs many benefits, which I will reduce to tenne heads. The first is, pardon of sin, without tearme of time, whether past, present, or to come. Yet must we here remember that pardon of sinne is not giuen absolutely whether men repent or no, but vpon condition of repentance. The second is the imputation of Christs obedience in fulfilling the law, for our iustification before God. From the former benefit ariseth our freedome from hell, and from the lawe, in respect of the curse thereof: and from the second ariseth a Right to eternall life; whereof the possession is reserued to the life to come. The third is our Adoption, whereby we are the children of God, and brethren of Christ. And hence haue we a Right of Lordshippe or dominion ouer the whole world, and all things contained therin, whether in heauen or in earth: which right was lost by Adam, and is nowe restored by Christ. Indeede wicked men and infidels haue and vse the things of this life at their wills, and that by Gods permission: but they receiue & inioy them no otherwise, then children of traitours doe the goods of their parents, who peraduenture are suffered to take the benefit of some part of them for the preseruing of their liues, though title and interest to them

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be not restored. The fourth is the ministerie, that is, the presence, aide, and protection of good angels. The fifth gaine or benefit is, that all the miseries and calamities of this life, cease to be curses, and are made blessings, beeing turned to the good of them that are to be saued by Christ. The sixth is the mortification of originall sinne, with all the parts thereof, by the vertue of the death of Christ. The seuenth is a spirituall life, whereby we liue not, but Christ liues in vs, making vs partakers of his Annointing, and thereby enabling vs to liue as Prophets, Priests, Kings. Prophets, to teach and make confession of our faith in Christ: Priests, to dedicate and present our bodies and soules to God for the seruice of his Maiestie. Kings, to beare rule and dominion ouer the corruptions, and lusts of our hearts. The eight gaine is, that Christ presents all our praiers and good workes to his Father in his owne name: and thus by his owne Intercession makes them acceptable vnto him. The ninth gaine is, the presence of his spirit. For when Christ ascended, he tooke with him our pawne, namely our flesh, and left with vs his owne Pawne, the presence of the Comforter, to supplie his owne presence, to guide, comfort, and to assure vs of our adoption and saluation. The tenth and last is Perseuerance in hauing and holding the former gaines. For thus saith the Lord, *I wil put my feare into their hearts, that they shall not depart from me.* And it must be remembred, that these wordes are not spoken

4 Heb.1.14.
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Rom 8.28.
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Ioh.16.
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Ier.32.40.

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onely in generall to the Church, but also in singular to enery true member thereof: because they are the words of the couenant. Againe Dauid saith, that *the righteous man is like a tree planted by the waters side, whose leafe neuer withereth:* who therfore hath alwaies sappe of grace in the heart to the ende,

Psal.1.3.

Againe, as Christ is our gaine in life, so is he also our gaine in death, in as much as he hath taken away the sting of death, and hath changed the condition of it, by making it of the gate of hell, to be the way to eternall life.

Thirdly he is our Gaine after death three waies. Our first gaine is the resurrection of our bodies to eternall life in the day of iudgement. The second, is a priuiledge to iudge the world. For first of all iudgement shall passe vpon the godly: which done, they shall be taken vp to Christ, and there as witnesses and approuers of his sentence of condemnation, iudge togither with him, the wicked world. The third is the eternall retribution, in which God shall be all in all, first in Christ, and then in all the members of Christ, and that for euer and euer.

1.Cor.6.2.

The next point to be handled is, How Christ is our gaine? For the answering of this, two questions are to be opened. The first is, According to what nature is Christ our gaine? I answer, following the ancient and catholike doctrine, That a whole Christ is our gaine according to both natures. The godhead of Christ profits no sinner without the manhoode, nor the manhoode

a August. hom. de ouibus c.12. Humana diuinitati, & diuina humanitas mediatrix est.

with-

without the godhead. And as Leo ſaith, each na- Leo epiſt. 90
ture worketh that which is proper vnto it, hauing communication with the other. Againe, God may be conſidered two waies; *God abſolute*, or, *God made man*. God abſolute, that is, God abſolutely conſidered without reſpect to Chriſt, is indeede a fountaine of righteouſnes and life, but this fountaine is cloſed, ſealed vp, and not to be attained vnto: becauſe our ſinnes make a ſeparation betweene God and vs: and God thus conſidered is a Maieſtie full of terrour to all ſinnefull men. But God conſidered as he was made man and manifeſted in our fleſh, is alſo a fountaine of goodneſſe, yea the ſame fountaine opened, vnſealed, and flowing forth to all mankind. Hence it is, that Chriſt is called the light of the world; the bread and water of life; the way, the truth, the life. Here againe we muſt remember to make a difference or diſtinction of the natures of Chriſt. For the Godhead of Chriſt is our gaine not in reſpect of eſſence, but in reſpect of vertue and operation ſhewed in, or vpon the manhoode of Chriſt, whereby it makes things which were done and ſuffered in the ſaide manhood apt and ſufficient to appeaſe Gods anger, and to merit eternall life for vs. As for the manhood, it is not onely in effect and operation, but alſo really communicated to the faith of the beleeuing heart; and hereupon it is as it were a Treaſurie and ſtorehouſe of all the rich graces of God that ſerue to iuſtifie, ſaue, or any way to inrich the Elect of all ages and times through

the whole world. If any doubt of this, let them consider three things of this most glorious manhoode. The first is the *grace of personall vnion*, whereby it is receiued into the Vnitie of the second person, and hath no beeing or subsisting, but onely in the subsistance thereof. And hence it is truly tearmed the humanitie of the Sonne of God, or of the Word. The second is, that this manhoode hath in it all fulnesse of grace, commonly called in schooles, *habituall grace*. Now this fulnesse of grace containes in it all the gifts
Ioh. 3. 35. of the holy Ghost, and that, in the highest degree of perfection. It hath therefore in it gifts more for number, and greater for measure, then all men and angels haue. The third is, that it receiueth this excellencie of gifts and graces, not for it selfe, but that it may be as it were a pipe or conduit to conuaie the same graces to all the Elect. Our saluation and life depends on the fulnesse of the Godhead which is in Christ: neuertheles it is not conuaied vnto vs but in the flesh and by the flesh of Christ. Thus much Christ
Ioh 16. 51. 54. signifieth, when he saith: *My flesh is meat indeed.* And, *Except ye eate the flesh of the Sonne of man and drinke his blood, ye haue no life in you.* And, *He which eateth my flesh abideth in me and I in him.* And Iohn the Baptist saith, *Of his fulnesse we receiue grace for grace.* The supper of the Lord is ordained for the increase and continuance of grace and life: and of it Paul saith, *The bread which we breake, is a fellowship or communion with the very bodie of Christ.* On this manner Christ

is said *to be made vnto vs of God, wisdome, righte-* 1. Cor. 1. 30.
ousnesse, sanctification, redemption. Wisdome, not
because the essentiall wisdome of the godhead is
giuen to vs: for that is infinit and incommunica-
ble. Neither againe becausse he is the authour of
our wisdome, giuing vs knowledge of our salua-
tion as the Father and holy Ghost doe. Nor be-
cause he is the matter of our wisdome, the
knowledge of whome is eternall life: but for an
higher cause then all these. Our mediatour the
man Iesus Christ who is also God, is an head vn-
to vs and a Roote of our wisdome. For he was
annointed with the spirit of wisdome in the as-
sumed manhood not priuatly for himselfe, but
that we also which beleeue might be partakers
of the same annointing, and that wisdome from
him by his flesh might be conueied vnto vs.
Therefore from his wisdome there is wisdome
deriued in some measure to all that are mysti-
cally vnited to him, as light in one candle is de-
riued to an hundred, or as heate is deriued from
heate. Againe he is *our iustice*, not onely becausse
he is the authour and giuer of our iustice, with
the Father and the holy Ghost: neither becausse
the essentiall iustice of Christ is giuen to vs:
for then we should be all deified: but becausse
that iustice which is in the manhoode, consi-
sting partly in the puritie of nature, and partly
in the puritie of action, whereby he obeyed
his Fathers will and suffered all things to be
suffered for vs; this iustice I say, is imputed to
vs and accounted ours, according to the tenour

of

of the couenant, as if it were inherent in vs. He is our Sanctification, not onely becauſe he is the author of it, neither becauſe the ſanctitie or holines of the godhead is communicated to vs: but becauſe he was ſanctified in his manhood aboue all men and angels. And from this holines of his, our holines is deriued and ſprings as a fruit; as the corruption in Adams poſteritie is deriued from the corruption of Adam. Chriſt ſaith, *For their ſakes ſanctifie I my ſelfe, that they alſo may be ſanctified through the truth.* Cyril ſaith, *As God, he giues himſelfe the ſpirit, as man he receiues it: which he doth not for himſelfe, but for vs, that the grace of ſanctification out of him and in him firſt receiued might paſſe to all mankind.* Againe he ſaith, *That the bodie of our Lord beeing ſanctified by the vertue of the Word ioyned to it, is made ſo effectuall for myſticall benediction, that it can ſend forth his ſanctification into vs.* Laſtly, Chriſt is our *Redemption* or *life*, on this manner. In the perſon of the Mediatour beeing one and the ſame, there is a double life: one vncreated and eſſentiall, agreeing to Chriſt as he is God. And this life is not giuen to vs at all, ſaue in reſpect of the efficacie thereof. For in God we liue, mooue, and haue our beeing. The other is the created life of the mānood: and it is either naturall or ſpirituall. Naturall is that wherewith he liued in the eſtate of humiliation by ordinarie meanes as all other men doe. Spirituall is that whereby he now eſpecially liueth in the eſtate of exaltation and glorie. And this life he liueth not onely for himſelfe, but alſo

Ioh.17.19.

Cyril.in Ioh. lib.6.c.25.

Lib.12.c.22.

Rom.6.8.

for vs, that we beeing partakers thereof, may liue togither with him. Thus the auncient Church hath taught, the flesh of Christ vnited to the Word is made quickning flesh, that it might further quicken them with spirituall life, that are vnited to it. Cyril. in Ioſ. l. 3. c. 37. & 4. c. 14. & l. 10. c. 3.

The next question is, in what estate Christ is our Gaine? The estate of Christ is twofold, the estate of humiliation from his birth to his death: and the estate of exaltation in his resurrection, ascension, & his sitting at the right hand of god. In this first estate he workes and procures our gaine. Christ lying basely in the manger, & crucified ignominiously on the crosse gained our deliuerance from hell, and a right to life euerlasting. In the second estate he communicats to vs the gaine before named, and by degrees puts vs in possession of it. And for this ende, he now sits at the right hand of God and makes request for vs.

The vse of this doctrine, that Christ is our gaine, is manifold. First it sheweth that we in our selues are poore and altogether destitute of spiritual good things. For to this ende is Christ our gaine, that he may supplie our want, and fil them with graces that are otherwise emptie and euen hunger starued. Secondly it teacheth that men doe in vaine seeke for so much as the least drop of goodnes out of Christ, who alone is the storehouse of all good things. Heauen and earth, men and angels, and all things are but as nothing to vs, if by them we seeke to enioy any thing out of Christ:

Christ: yea God is no god to vs without Christ. Thirdly, we learne to deteſt the Treaſury, which the church of Rome maintaines and magnifies. It is as it were a cheſt in which is contained not onely the ouerplus of the merits of Christ, but alſo of martyrs and Saints to be diſpenſed in pardons at the Popes pleaſure. But Christ is alone our full and perfect gaine, and therefore in himſelfe there is an al-ſufficient Treaſurie of the
Coloſſ. 2. 10. church; and as Paul ſaith, *in him we are complete.* As for the merits of martyrs and Saints, they bring no aduantage to the people of God, but are indeede matter for the dunghill. Fourthly, if Christ be our treaſure and gaine, our hearts muſt be ſet on him. Our mindes vſe to be vpon our pennie, and we hunger after gaine; let vs therefore hunger after Chriſt: he is our pennie & he is our gaine. Nay we muſt aboue all pleaſures, honours, profits, loue him, and reioyce in him: yea we ſhould be ſwallowed vp with loue of him. Laſtly, here is matter of comfort. In the loſſe of goods and friends, and all calamities of this life, we may not be diſmaied: all the loſſes of this life are but pettie loſſes, ſo long as we haue Christ for our gaine. Nothing can be wanting vnto vs in the midſt of all our loſſes and miſeries, ſo long as we receiue of his fulneſſe, who is the fountaine of goodnes neuer dried vp.

To proceede further, the ſecond part of the compariſon [*Christ is my gaine*] is amplified by a gradation on this manner: *I eſteeme the knowledge of Chriſt Ieſus my Lord an excellent thing: I*

deſire

desire to gaine Christ: I desire to be found in Christ.
Of these in order. By the knowledge of Christ, we are to vnderstād, the doctrine of the gospel, or the doctrine of the person & offices of Christ cōceiued and knowne of vs. To this knowledge an excellencie is ascribed, of which I will speake a little. This excellencie appeares partly in the matter and contents, and partly in the effects thereof. Touching the matter, it is full of excellent mysteries, which Paul reduceth to sixe heades in his epistle to Timothie. The first is the Incarnation of the Sonne of God in these wordes, *God made manifest in the flesh.* And here two wonders offer themselues to be considered: the first, whereas Adams flesh and Adams sinne are inseparably ioyned togither in respect of all that nature can doe, yet did the Sonne of God take vnto him mans nature and flesh without mans sinne: because he was conceiued of a Virgine by the operation of the holy Ghost: whereas if he had beene conceiued by naturall generation, he had with Adams flesh taken Adams corruption. The other wonder in the Incarnation of Christ is, that the flesh of man is vnited to the person of the Sonne of God, and thence hath his subsistance, otherwise hauing no subsistance of his owne. The like example is not to be found in the world againe: sauing that we haue some resemblance thereof in the plant called *Miscelto*, which hath no roote of his owne, but growes as a branch of the oake, or some other tree, and hath his life & sappe from

1. Tim. 3. 16.

2 from the roote thereof. The ſecond myſterie in the knowledge of Chriſt, is the Iuſtification of Chriſt in theſe words, *Iuſtified in the ſpirit*: and it was on this manner. Chriſt made man became our Suretie and was made ſubiect to the law for vs. Hereupon our ſinnes were imputed to him, and the puniſhment due thereto laid vpon him, that is, the firſt death with the paines of the ſecond; yea further, death in the graue had dominion ouer him. After all this, by his ſpirit or power of the Godhead he raiſed himſelfe from death, and thereby acquit himſelfe of our ſinnes; and this acquitall or abſolution is his iuſtification, whereby he declareth himſelfe to be a Sauiour perfectly righteous. For if he had not ſatiſfied the wrath of God to the full, and brought perfect righteouſnes, he had neuer riſen againe, conſidering he was iudged and condemned for our ſinnes. The third myſterie is *the ſight of*

3 *Angels*, who deſired to looke into the Incarnation of Chriſt: in which they ſaw three things,

Luk.2.14. as Luke teſtifieth. The firſt, that it was a meanes to manifeſt the *glorie of God*: the ſecond, that it brought *peace* and good ſucceſſe to men vpon earth: the third, that it was a meanes to reueale

4 *the good will of God* to the world. The fourth, is the *preaching of Chriſt to the Gentiles*. This appeares to be a great myſterie; becauſe the knowledge of Chriſt was kept ſecret from the nations, for the ſpace of more then 4000. yeares.

Rom.16.25. For from the creation to Moſes the Church of God was ſhut vp in a little familie: from Moſes

to

to Christ, it was included within the precincts of Iewrie: which was not so much as the fourth part of England. The fifth mysterie was the *Conuersion of the world* to the faith of Christ. And this is so much the greater wonder; because this conuersion was wrought by the preaching of the Gospel, which is flat against the naturall reason and will of man, and therefore vnfit to perswade: and the preachers hereof were simple and silly men to see to: and some of them which were conuerted, were the very Iewes that crucified Christ. The last mysterie was the *ascension of Christ into glorie.* The greatnes of this mysterie appeares in two things. The first, that Christs ascension was a reall and full opening of the kingdome of heauen, which had formerly bin shutte by our sinnes. The second, that the ascension of Christ, was no personall or priuate ascension: for he ascended in the roome and stead of all the Elect: and they ascended togither in and with him, and now after a sort are togither in and with him in glorie. Thus we see the excellencie of the knowledge of Christ in respect of the Mysteries contained therein: the like excellencie appeares in the effects thereof; which are two, the knowledge of God, and of our selues.

For the first, by the knowledge of Christ, we know God aright. Hence Christ is called *the brightnes of the glorie of the Father*, and the *ingrauen image of his person*: and *the image of the inuisible God*. And Paul saith notably, that when God

Heb. 1. 3.

Colos. 1. 15.

shineth in our hearts by the light of the Gospel,
2.Cor.4.6. *his glorie is to be seene in the face of Christ.* The wisdome, power, and goodnes of God is made manifest in Christ: and that more fully then euer it was in the creation. In the creation Adam beeing but a meere man was our head; but in the estate of grace, Christ is our head, God and man. By creation we receiue but a naturall life to be continued by foode: by Christ we receiue a spirituall, to be preserued eternally without foode, by the operation of the spirit. As the spouse of Adam was bone of his bone, and flesh of his flesh: so is the spouse of Christ bone of his bone, and flesh of his flesh; and that in more excellent manner: because euery particular man as he is borne anew, and the whole Catholike Church the true spouse of Christ, springeth and ariseth out of the merit & efficacie of the blood that distilled out of the heart and side of Christ. In the creation God makes life of nothing: but by Christ he drawes our life forth of death, and changeth death it selfe into life. Againe in the law the iustice of God is set downe and reuealed: in Christ we see more, namely perfect iustice and perfect mercie, reuealed to the full; yea (which is a wonder) iustice and mercie reconciled. Lastly in Christ we see the length, the breadth, the height, the depth of the loue of God, in that God vouchsafeth to loue the Elect
Ioh.17.23. with the very same loue wherewith he loueth Christ.

As by Christ we know God: so also by Christ

we know our ſelues: and that on this manner. Firſt we muſt conſider, that in the Paſſion he tooke our perſon vpon him, and that vpon the croſſe, he ſtoode in our place, roome, and ſtead. Secondly we are to conſider the greatnes of his Agonie and paſſion ſet forth vnto vs, eſpecially by fiue things. The firſt is the teſtimonie of the Euangeliſts, who ſay in emphaticall words, that he was *full of ſorrow*, and *grieuously troubled*. The Matth 26.37. ſecond, his complaint, *that his ſoule was heauie vnto the death*: and *that he was forſaken of the father*. The third, his praier *with ſtrong cries*: *ſaue me from this houre: let this cuppe paſſe*. The fourth, the comming of an Angel to comfort him. The laſt his ſweate of water and thicke or clotted blood. Now in Chriſt thus conſidered, we ſee the greatneſſe of Gods anger againſt vs for our ſinnes: we ſee the greatnes of our ſinnes: we ſee the vilenes of our perſons: we ſee the hardnes of our hearts, that neuer ſo much as ſigh for our offences; for which the ſonne of God ſweat water and blood: we ſee our vnthankfulnes that little reſpect or regard this worke of Chriſt. Laſtly we ſee our dutie: that we are to be throughly touched with true repentance, and to humble our ſelues as it were to the very pit of hell: for if the ſonne of God mourne and crie for our ſinnes imputed, we are much more to crie and to bleede in our hearts for them, ſeeing they are ours properly, and by them we haue pierced Chriſt. And thus the excellencie of the knowledge of Christ is manifeſt. Zach. 12.10

Hence we learne ſundrie things: firſt, if the knowledge of Chriſt be ſo excellent, we may not maruell, that by the malice of the deuill it hath bin corrupted many hundred yeares in the Romiſh church: which teacheth, that the goſpel is nothing elſe in effect but the law of Moſes perfected. Now if this were ſo, Chriſt doubtleſſe died in vaine, and we might place our hope in our owne righteouſnes; and the promiſe of life eternall by Chriſt, ſhould be of none effect. For the law neuer iuſtifies before God, till it be perfectly kept: which condition of perfection if men could performe, there ſhould be litle neede of Chriſt or of the Goſpel. Secondly, if this knowledge be of ſuch excellencie, it muſt be learned of vs, and that in ſpeciall manner. If to other inferiour learning we lend the vnderſtanding and memorie, to this we are to applie the whole man. The minde muſt learne it by opening it ſelfe to conceiue it: the memorie muſt learne it, by ſtoring it vp: the will and affections muſt learne it, by reſigning and conforming themſelues in their kinde vnto it. Thus Paul teacheth, that *to learne Chriſt, as the truth is in Chriſt, is to put off the old man and to put on the new man, which after God is created in righteouſneſſe and holineſſe.* Thirdly by this we learne to value and prize the knowledge of Chriſt, aboue all things in the world. The Angels of God themſelues deſire to profit in this knowledge. Dauid, who in the darknes of the olde Teſtament deſired to be a dorekeeper in the houſe of God; if he were

Eph. 4. 21, 22.

Pſal. 84.

now

now liuing on earth, would be content with an office a thousand fold more base, that he might inioy this cleere light of the knowledge of Christ. But alas, there is no such Dauids now a daies. It is our fault, and the fault of our times, that this knowledge is of little or no value and account among men; and little fruit thereof to be seene. And therefore it is to be feared, that God will take this Treasure of knowledge from vs, and sende forth strong illusions to beleeue lies; becaufe it is little or nothing loued. 2. Thess. 2. 10.

Paul yet further commends this knowledge in that he calls it, *The knowledge of Christ, HIS LORD.* Now he is our Lord foure waies. First by the right of donation (becaufe all the Elect are giuen to him of the Father in the eternall counsel of election:) secondly by creation: thirdly by the right of Redemption: fourthly by the right of headshippe; in that as a liuing head he giues sense and spirituall life to all that beleeue in him. And Paul calls Christ *his Lord*, becaufe he beleeued his owne election, in which he was giuen to Christ, his creation and redemption by him, and his mysticall coniunction with him, as with his head. And here Paul in his example teacheth vs two things. The first, how we should know Christ, and the doctrine of the Gospel. For the right knowledge whereof, there is required, beside general vnderstand of Christ and his benefits, with generall assent, a speciall Application thereof. It is not sufficient to beleeue the election, redemption, iustification, glorifica-

tion of Gods people, but we must go further, and beleeue the very same things in our selues. The reason may be taken from the contents of the Gospel. For it containes two parts, the first is a promise in which Christ with all his benefits is offered and propounded vnto vs. The second is a commaundement to applie the saide promise, and the substance thereof to our selues, and that by our faith. And he that takes away this second part, ouerthrowes halfe the Gospel of Christ. Here is the foundation of sauing knowledge, which iustifieth and bringeth life eternall; & the foundation of speciall faith. The second thing to be learned in Pauls example is, that we are to resigne our selues, our bodies and soules, and to render all subiection to Christ. For in that he calleth him Lord, he professeth himselfe to be the seruant of Christ. The end of all preaching is to bring not onely our words and deedes, but also our secret thoughts in subiection vnto him. And the ende why Christ sittes in glorie at the right hand of the Father is, that euery knee may bow vnto him of things in heauen and earth. It behoones vs therfore to liue & carrie our selues in our places as true and vnfained seruants of Christ.

1.Ioh.3.23.

Ila.53. Ioh.17.3.

2.Cor.10.5.

The second degree in Pauls gradation is, *that he desires to Gaine Christ*. Now to gaine Christ is nothing els, but to make Christ his gaine, as appeares by the opposition of the words. For he saith, he *had deprived himselfe of all things*, that is, made al things his losse, *that he might gain Christ*.

And

And he is made our gaine if two things be done. Firſt, he muſt be made ours, that is, thy Chriſt or my Chriſt in particular: ſecondly we muſt put our confidence in him. For the firſt, that Chriſt may be ours, a double conſent is required: Gods conſent to giue Chriſt, and our conſent to receiue him. Gods conſent, that Chriſt ſhall be ours, is giuen in the reuelation of the promiſe touching the womans ſeede, made to our firſt parents, in the continuall renuing of the ſaid promiſe to our forefathers, in the incarnation and birth of Chriſt, in his paſſion, in the preaching of the Goſpell, in the adminiſtration of both the Sacraments, baptiſme, and the Lords ſupper. Our conſent to receiue Chriſt, is when we beginne to beleeue in him; yea when we beginne to be touched in our hearts for our ſins, and to hunger and thirſt after Chriſt. And thus by the concurrence of theſe two conſents is our Sauiour Chriſt really made ours. And further yet, that he may be not onely ours, but alſo our gaine, we muſt ſet and fixe the whole confidence of our hearts vpon him alone, for the forgiueneſſe of our ſinnes, and the ſaluation of our ſoules. For where the gaine is, there muſt the heart be. Whē riches increaſe we may not ſet our hearts on them, becauſe though they be good, yet are they not our gaine or treaſure: Chriſt is not only good vnto vs, but our gaine, & the very fountaine of all good things: and therefore we muſt beſtowe our hearts on him.

Hence we learn that the popiſh religiō teacheth wickedneſſe. For it maintaineth, that we

are not onely to beleeue in God, but [a] also in the Church: it maintaineth an hope [b] & confidence in Saints, especially in the virgin Marie: it maintaineth lastly a [c] confidence in our owne works: so it be as they say in sobrietie. This is to make the creature our gaine, and to put down Christ our redeemer.

Againe, Paul had said in the [d] former chapter, that Christ was his gaine both in life and death: and yet nowe he saith, that *he still desires to gaine Christ*. And by his example we learne, that in this life our affections must neuer be satisfied and filled with the desire of Christ, till we haue the full fruition of him. Naturally our desires be insatiable in respect of riches, honours, pleasures: but we must learne to moderate and stinte our selues in seeking earthly things; being content with the portion that God doth alot vs: and the insatiablenesse of our affections must indeede bee directed and turned vpon Christ. The woman in the gospell that had the bloodie issue, desired but to touch the hemme of his garment; we must goe further, not only to touch him, but also by our faith to laie hold on him, and as it were with both the hands, and to hang vpon him. Thomas desired for his contentation, but to put his finger into his side: we must set before our eies Christ crucified: and his pretious blood as it were, a fresh distilling from his hands, feete, and side: and we must not only touch this blood but sprinkle our selues with it, yea dip and as it were diue our selues into it, bodie, soule, and all.

The

a Remenses in Rom. 10. 14.
b Thom. Becket in Maria spem totam ponit post Christum. Math. Paris in Henrico. 11.
c Bellarm. tom 4. de iustific. l. 5. c. 7.
d Phil. 1. 21.

The third and laſt degree in Pauls gradation is, *that he deſires to be found in Chriſt*. And here his deſire is twofold, the firſt, *to be in Chriſt*, the ſecond, *to be found ſo* of God in the day of iudgement. The firſt, To be in Chriſt, is to be taken out of the firſt Adam, and to be vnited vnto Chriſt as his very fleſh, or as true member of his myſticall bodie. Nowe this incorporation and vnion into Chriſt is a myſterie; and for the better vnderſtanding of it foure rules muſt be obſerued. The firſt, that not onely our ſoules are vnited to the ſoule or godhead of Chriſt; but alſo that the whole perſon of him that beleeueth is vnited to the whole perſon of Chriſt. For the redeemer and they which are redeemed are vnited together: and Chriſt God and man redeemed vs, not onely in ſoule but alſo in bodie. We therfore beleeuers, haue our whole perſons vnited to the whole perſon of Chriſt. And Saint Paul ſaith, *that our very bodies are the members of Chriſt*. 1.Cor.6.15. And Chriſt himſelfe ſaith, *that we muſt eate his fleſh and drinke his blood, that we may be in him, and he in vs*. Ioh.6.56. The ſecond rule, is touching the order of this vnion: That we are firſt ioyned to the fleſh of Chriſt, & by his fleſh to his godhead. For that which brings vs to haue fellowſhip with God, ioynes vs to God. Nowe by the fleſh of Chriſt we haue our fellowſhip with God. It is as the vaile of the temple, whereby the high prieſt entred into the holy of holies, & into the preſence of God. Againe it ſerues as a pipe, or conduit to deriue the efficacie and operation Heb.10.20.

ration of the godhead vnto vs. The third rule is: that this vnion ſtandes not in imagination, but is a true and reall coniunction. Neither doth the diſtance of place (wee beeing on earth and the fleſh of Chriſt in heauen) hinder this vnion. The minde is vnited after a ſort to the thing it mindeth. After the contract of marriage, two diſtinct perſons beeing a thouſand miles aſunder, remaine one fleſh. If nature afoard thus much: why may not the like be found in the cõiunction that is aboue nature? The laſt rule is: That the bond of this coniunction is one and the ſame ſpirit, beeing both in Chriſt and vs: firſt in Chriſt and then in vs. This teacheth S. Iohn ſaying, *that Chriſt dwels in vs by his ſpirit giuen vnto vs.* Again this ſpirit worketh in vs faith, which alſo knits vs to Chriſt: who as Paul ſaith, *dwels in our hearts by faith.* And by this we further ſee that diſtance of place hinders not this vnion. The ſpirit of God being infinit may dwell both in Chriſt and vs: and our faith though it be ſeated within our hearts, yet can it reach forth it ſelfe, and apprehend Chriſt in heauen.

a. Ioh. 3. 23.

Eph. 3. 17.

The ſecond deſire of Paul is, *that he may be found of God to be in Chriſt*, that is, that God would reſpect him as a member of Chriſt, & accept him into his fauour eternally for Chriſt. For the better vnderſtanding of this, the order that God vſeth in ſhewing his loue muſt be obſerued. Firſt of all he begins his loue in Chriſt, whome he loues ſimply for himſelfe: then from Chriſt he deſcends to them that are vnited to

Chriſt,

Christ, considering them euē as parts of Christ: whome also he loueth, yet not simply, but respectiuely, in and for Christ. He that lookes vpon things of diuers kinds through a greene glasse, beholds them all to be greene: euen so, whome god respecteth in & for Christ, they are loued of God, as he is loued, and righteous as he is righteous. And this is the thing which Paul desireth, that in the day of iudgement he may be thus respected.

Hence we learne, that God wil make an examination of al our hearts, liues, and works, in the day of iudgement. For this finding which Paul mentioneth, presupposeth, that God sees, & obserues our waies, and will one day certainely discouer them, knowing euen now certenly whether we be in Christ or no. For this cause we are to call our selues to an account, yea to a strait account: for God will find out whatsoeuer is amisse, though we haue skil to make faire shewes before men. And we are withall to amend our selues. Salomon vpon this ground dissuades the young man from fornication; *why shouldest thou my son* (saith he) *take delite in a strange woman, seeing the waies of men are before the eie of God, & he pondereth all their paths.* To this purpose the Iews haue a saying worth our marking: write say they three thing in thy heart, & thou shalt neuer sin: *There is an eie that seeth thee, an eare that heareth thee, & a hand that writeth al thy doings in a booke.* The cause of our manifold sins is, that men falsly thinke, that God neither sees nor heares them. Pro. 5. 20.

Thus

Psal.52. Thus saith Dauid of his enemies; *They bragge in their talke, and swords are in their lips: for say they, who heareth vs.*

Againe, here we see Pauls care, yea the pitch of al his desires & his principal forecast, that he might be found of God in the day of indgement to be a member of Christ. The like must be our care and forecast nowe in the time of this life: yea this must be the care of all cares, that we may be knit to Christ, and so accepted of God, when he shall rise to iudgement. Christ bids vs, *watch and pray that we may stand before the sonne of man:* Luk.21.36. and this we cannot doe, vnlesse we be incorporate into Christ. We are bidden first to seeke the kingdome of heauen: and that is indeed to be in Christ. To be wise and circumspect in many matters, and yet to want forecast to compasse our maine and principall good, is the greatest follie of all. What is the fault of the foolish virgins? virgins they were as the wise: they carried the burning lamps of Christian profession: likewise they had oyle, that is, the oyle of grace: but alas, they had not oyle enough to furnish their lamps. Their fault was, that they wanted forecast to furnish themselues with oyle sufficient. And there is neuer sufficiencie of oyle, till we be true and liuely members of Christ. And this was their damnable follie, that they contented themselues with the name and profession of Christ, and had not a serious and speciall care indeed to be members of Christ. Therefore let vs now diligently indeauour to be that in this life, which

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we desire to be found of god in the day of iudgment. There be three iudgements which we are to vndergo, the iudgement of mē, of our selues, and of God. The two first we may falsifie, the third we cannot. For men we may deceiue, and our selus we may deceiue; but God we cannot. It is the foundation of all good things to be ingraffed into Christ: & for this cause, all the forecast of our heads, all other cares and studies should giue place that this might be accomplished. Some man may hereupon demand, what he should doe, that he might be in Christ. I answer, two things: first he must breake off his all sins, & turne vnto God: secondly, he must pray earnestly euen vnto the death, that his heart may be knit to Christ. Againe it may be demaunded, howe it may be knowne of vs, that we are in Christ. Saint Iohn answereth: *Hereby we knowe that he dwelleth in vs by the spirit which he hath giuen vs.* And we may know that we haue the spirit of Christ, if the same minde, inclination, and disposition, the like loue to God and man, the like meekenesse, patience, and obedience be in vs which was in Christ. For the same fruits argue the same spirit. 1. Iohn 3.

v. 9. ——*Not hauing mine owne righteousnesse, which is of the Law, but that which is of the faith of Christ, &c.*

The Apostle hauing taught in generall tearmes, that Christ is his gaine, here beginnes to declare the same in more particular sort. For he sets downe a threefold gaine which he desi-

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red to obtaine of Christ: the first is, *the righteousnesse of Christ*: the second is, *inward fellowship with him*: the third is, *the resurrection of the bodie* to eternall glorie. Nowe this righteousnesse of Christ which Paul makes his first gaine, is handled in the 9. verse: for the better knowledge whereof, I will first open the meaning of the wordes. And first of all, it must be knowne, that they are an exposition of the wordes which went before. For whereas Paul had desired to be found in Christ, nowe he shewes his owne meaning, that he desired therein nothing els but that he might be accepted of God for Christs sake, and be esteemed righteous in his righteousnesse. And that this righteousnesse may be the better discerned, he sets downe two sorts of iustice: the one he refuseth, the other he desireth and chooseth. The righteousnesse refused, he calls it his owne: because it is within him, and it is exercised by the powers of his soule, namely, his minde, wil, affections. He saith further, it is *of the lawe*, that is, of the workes which the law requireth: for (as Paul saith) *the righteousnesse of the lawe is this, He that doeth these things shall live therein.* Againe of the iustice desired, he saith, it is *by the faith of Christ*, that is, it ariseth of the obedience of Christ apprehended by faith. For in this manner to the Romanes, he puts the faith of Christ, for faith in the blood of Christ. And whereas some man might happily say, that euen this righteousnesse is ours, as the former, Paul addeth further, that it is *of God*, wholly & onely,

Rom. 10.5.

Rom 3.22.25.

ly, and not of vs either in whole or in part; being freely giuen of him *vpon our faith*, that is, when we beleeue.

In these fewe wordes Paul coucheth many waightie points of doctrine. I will distinctly propound the one by one. First of all, he makes a double iustice, one of the Law, the other of the Gospell: yea he opposeth them as contraries in the case of iustification: and that they may the better be conceiued, he describes them seuerally. Touching the iustice of the law, he sets it down by two things. First he saith, it is within vs: because it is nothing else but a conformitie of heart and life to the will of God, reuealed in the said lawe. And the lawe knowes not the righteousnesse which is without vs. Secondly he notes the matter of it, that it consists of such vertues and workes as the lawe prescribeth. Nowe the iustice of the gospell it is likewise set forth by foure things. First, it is not in vs, but forth of vs: because Paul opposeth it to the righteousnesse which is ours and within vs. Secondly Paul sets downe the matter of it, or the person in whome it is, namely Christ. Of whome Ieremie saith, *Iehouah is our righteousnesse.* And Christ must be considered two waies; as God, and as Mediatour: according to which two respects he hath a double righteousnesse. One as God, and that is infinite, and therefore incommunicable. The other as Mediatour, is the obedience of Christ which he performed in his manhood, consisting of two parts, his sufferings in life and death, &

his fulfilling of the lawe for vs. And this very obedience which is in Christ and not in vs, is the very matter of the iustice of the gospell. Thirdly Paul sets downe the meanes whereby this iustice is made ours, and that is faith, which doth rest on Christ and apply his obedience to vs. Lastly, Paul sets downe the author of this iustice, and that is God, who of his grace and mercie freely giues Christ and his obedience vnto vs, when we beleeue. Out of these foure points a definition of the iustice of the Gospell may be framed thus: It is the righteousnes of the mediatour, namely the obedience of Christ giuen vs freely of God, and receiued by our faith.

By this distinction of Legall and Euangelicall iustice, we learne the difference of the lawe and the Gospell. The Lawe promiseth life vpon the condition of our workes, or obedience performed according to the tenour of the lawe. The gospel requires not the condition of merit, or of any worke to be done on our parts in the case of our iustification, but onely prescribes vs to beleeue in Christ and to rest on his obedience, as our iustice before the tribunall of God. Secondly by this we learne, that the Church of Rome and the learned therein, are ignorant of the right difference betweene the Lawe and the Gospell. For they teach, that the righteousnes, which standes in our inherent vertues & works done by vs, is required for iustification as well in the Gospell as in the Lawe: and that the difference lies onely in this, that the lawe is more

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darke, & without grace: the gospell more plaine hauing also the grace of God annexed vnto it, to inable vs in our owne persons to doe that which both Law and Gospell require. But this is indeede to make a confusion of the lawe and Gospell, and to abolish the distinction of the twofold iustice before named: which may not be.

The second point of doctrine deliuered by Paul is, That a sinner standes iust before the tribunall seate of God, not by the iustice of the lawe, but by the iustice of faith, which is the obedience of Christ, without any workes of ours. And because this point of doctrine is of great moment, and is withall oppugned of many, I wil further confirme it by some speciall reasons. First of all, in the iustification of a sinner, God manifests his mercie and iustice to the full. For, as Paul saith, *he iustifieth freely by his grace:* and in iustifying, *he is not onely a iustifier but also iust.* Rom. 3. 24. Nowe this concurrence of mercie and iustice is no where to be found, but in the Obedience of Christ, performed by him in our room & stead. As for all Christian vertues and workes of godly men, they are by mercy accepted of God, but they doe not satisfie the iustice of God according to the tenour of the Lawe. Secondly Paul in the epistle to the Romans, considering Abraham not as an idolater vncouerted, but as a beleeuer, yea as the father of all the faithfull: faith, that then *he was iustified without workes*; and that, his faith, that is, the Messias apprehended Rom. 4. 2.

by his faith, was counted vnto him for righteousnesse, long after his conuersion. Nowe as he, who is a patterne for vs to followe, is iustified, so must we be iustified, and no otherwise. Thirdly, as by Adams disobedience we are made sinners, so by Christs obedience are we made righteous: but by Adams disobedience [a] imputed to vs, are we made sinners: therefore we are made iust by the obedience of Christ imputed. Bernard vsed this reason, *Whome* (saith he) *another mans fault defiled, another mans water washed. Yet in calling it another mans fault, I doe not denie it to be ours: otherwise it could not defile vs. But it is another mans, because we all not knowing of it, sinned in Adam. It is ours, because we haue sinned, though in another, and it is imputed to vs by the iust iudgement of God, though it be secret. Yet, that thou maiest not complaine, O man, against the disobedience of Adam, there is giuen thee the obedience of Christ: that beeing sould for naught, thou maiest be redeemed for naught.* Againe the doctrine of imputed iustice he teacheth expresly, saying: *All are dead, that the satisfaction of one might be imputed to all, as he alone bare the sinnes of all.* Againe, *Death is put to flight by the death of Christ, and the righteousnesse of Christ is imputed to vs.* Fourthly Paul saith, *Christ is made vnto vs of God, iustice*, that is, iustice imputed: for in the next words he saith, he is made *our sanctification*, that is, our iustice not imputed, but inherent. Fiftly, as Christ was made sinne, so are we made the iustice of God, but Christ was made our sin, not

[a] Lira vpon Rom. 5. & Bellar. de grat. amiss. l. 5. c. 17.

Epist. 190.

Ad milites temp. c. 11.

2. Cor. 1. 30.

not by any conueiance of any corruption into his moſt holy heart, but by imputatiō. We therfore are made the iuſtice of God by like imputation. And leaſt any man ſhould yet ſurmiſe that this iuſtice is not imputed, but infuſed into vs, Paul ſaith, *We are made the iuſtice of God in him*, that is, in Chriſt. Hence it followeth manifeſtly, that there is no vertue or worke within vs which iuſtifieth before God, & that our iuſtice whereby we are iuſt in the ſight of God, and accepted to life life eternall, is out of vs, & placed in Chriſt. Thus much haue the fathers obſerued vpon this text of Paul. Auguſtine ſaith, that Chriſt was made ſin, that we might be made iuſtice, *not our iuſtice*, but Gods iuſtice, *neither in vs* but in him: as he declared ſin not to be his, but ours, not placed in him but in vs. Hierome ſaith, Chriſt beeing offered for vs tooke the name of ſin that we might be made the righteouſneſſe of god in him, *not ours, nor in vs*. In the ſame maner ſpeake Theophilact, Anſelme, Sedulius presbyter and others. Laſtly, man conſidered as a creature before his fal, owed vnto God the fulfilling of the lawe, which as a certaine tribute was daily to be paid vnto him. After the fall, he doubled his debt, becauſe he then became debter to God of a ſatisfaction due for the breach of the lawe. Now the not paiment of this double debt is our vnrighteouſnes. But where may we finde a ſufficient paiment for this debt? We our ſelues by our ſinnes daiely increaſe the ſaid debt. And our owne workes, though proceeding of faith,

Enchir. c. 41. & de verbi. Apoſt. Serm. 6.

are no conuenient paiment; becauſe we cannot by one debt paie another. And if we ſhall ſearch through heauen and earth, there is nothing to be found, that may ſtand for paiment with God, but the obedience of the redeemer, which he hath preſented and laid down before the throne of the Almightie, as an endles treaſure to make paiment in our behalfe. And becauſe the ſaid obedience is a ſatisfaction for our vnrighteouſneſſe, it is alſo our iuſtice in the acceptation of God. By theſe and other reaſons, it appeares, that nothing can abſolue vs before God, & procure the right of eternall life, but the onely obedience of the mediatour Chriſt, God and man: and that without any vertue or worke of ours.

Hence it followes that the preſent Chruch of Rome corrupts the article of iuſtification, by mingling things together, which can no more be compounded and mingled together, then fire and water: namely, the iuſtice of the Goſpell with the iuſtice of the lawe. For it makes a double iuſtification: the firſt containes two parts, pardon of ſinne by the death of Chriſt, and the infuſed habit of charitie. The ſecond is by works which (they ſay) doe meritoriouſly increaſe the firſt iuſtification and procure eternall life. Here we ſee the ſoueraigne medicine of the Goſpell, namely remiſſion of ſinnes tempered with the poiſon of the lawe. For though vertues and workes preſcribed in the lawe, haue their place, as good giftes of God, in our liues and conuerſations: yet when they are ſet vp higher, and

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brought within the circle of iuſtification as meritorious cauſes; they are put quite out of their place, & are no better then poiſon: and hereupō are tearmed of Paul, loſſe and dongue. But ſuch as deſire to be tearmed Catholikes, alleadge for themſelues againſt vs, that the obedience of Chriſt, that is, the righteouſnes of another cannot poſſibly be our righteouſneſſe. I anſwere, that the iuſtice of another may be our iuſtice, if it be really made ours. And this is true in Chriſt. For when we begin to beleeue in him, though our perſons remaine euermore diſtinct and vnconfounded, yet are we made one with him, and according to the tenour of the Euangelicall couenant, are we giuen to him, and he to vs: ſo as we may truely ſay, Chriſt is mine, as we can truly ſay, this houſe or this land is mine. Now if Chriſt be ours, then alſo his obedience is not onely his, but ours alſo: his, becauſe it is in him: ours, becauſe with him it is giuen vs of God. Againe they alleadge, That when Paul refuſeth the righteouſnes of the law, he meanes nothing elſe but the workes of the lawe, that are perfourmed by the ſtrength of nature, and that he doth not exclude the workes of Grace. I anſwere, it is falſe: for he ſpeakes of himſelfe in the time preſent when he was a Chriſtian Apoſtle: & therefore he excludes all righteouſneſſe of his owne, which he had by the lawe, euen when he was an Apoſtle. And the obiection, Rom. 6. 1. *What then ſhall we ſinne that grace may abound?* cannot be inferred vpon iuſtificatiō by works of grace:

but vpon a iuſtification by the obedience of Chriſt imputed to vs, without all works of our owne.

Again, that we are iuſtified, not by the iuſtice of the lawe, but by the iuſtice of faith, here is the foundation of our comfort. For hereupon, if we be tempted in the time of this life, we may oppoſe againſt the tempter this our iuſtice. If Satan plead againſt vs, that we are ſinners, and therefore ſubiect to eternall damnation: let vs anſwere him, that the obedience of Chriſt hath freeed vs from this damnation. If he plead further, that we neuer fulfilled the lawe; and conſequently that we haue no right to eternall life: we muſt anſwer him, that Chriſt fulfilled the law for vs. If he ſhal vexe & vpbraid vs with the cõſideratiõ of our manifold wants & corruptions; let vs tel him that, ſo long as we turne vnto god, from all our euill waies, bewaile our corruptions, and beleeue in Chriſt, all our wants are couered in his obedience. Againe, if in the time of death, the feare and apprehenſion of the iudgement and anger of God terrifie vs, we are to oppoſe this obedience of our Mediatour Chriſt Ieſus, to the iudgement of God, and to put it betweene Gods anger and vs: yea we are to reſt vpon it, and to infould and wrappe our ſoules in it, and thus to preſent them to God. Iſa.46. Iſai the prophet ſaith, that the Meſſiah is a *place of refuge*, ſhelter or ſhade, *againſt the tempeſt* or burning heate of the wrath of God. And Paul 1.Tim.1.15. ſaith, *he is our propitiatorie*: to ſignifie, that as

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the propitiatorie couered the arke, and the law in the arke, which is the hand writing againſt vs, from the preſence of God: ſo Chriſt couereth our ſinnes, and puts himſelfe betweene vs and the indignation of his Father.

The third and laſt point of doctrine here deliuered by Paul is, *That faith* is the meanes to receiue and to obtaine the obedience of Chriſt for our iuſtice. That this may the better be conceiued, foure points are to be handled. What this faith is? how it is a means to obtaine iuſtice? whether alone by it ſelfe, or by the helpe of other vertues? when and how long it is the onely meanes? For the firſt: Faith is a ſpeciall gift of God whereby we beleeue Chriſt and his benefits to be ours. In the firſt place I ſay, it is a gift of God: becauſe it comes wholly of God, and not from the minde or will of man. Thus Paul ſaith, *It is giuen you for Chriſt to beleeue in him:* and Phil.1.29. Chriſt our Sauiour ſaith to two of his diſciples, *O fooliſh and ſlow of heart to beleeue.* If it be obiected, that when we beleeue firſt, we thē beleeue willingly: I anſwer, it is ſo indeede: yet is not this willingnes in vs by nature, but by grace: becauſe when God giues vnto vs the gifts of faith, he giues vs alſo to will to beleeue. None comes to Chriſt but he is drawne of the father: and to be drawne is, when the vnwilling will is changed, and by the power of God made a willing will. I adde further, that faith in the Meſſias is a ſpeciall gift, for two cauſes. Firſt, becauſe it is a gift aboue not onely corrupted, but alſo aboue the Luk 24.25.

firſt

first created nature. For it was neuer in mans nature by creation. Adam neuer had it: neither did the morall law reueale it vnto vs; becauſe it neuer knew this faith. Neuertheleſſe other vertues, as loue of God and man, feare of God, &c. are reuealed of the law, and were in mans nature by creation. Againe, whereas all other gifts of God are giuen to them that are ingrafted into Chriſt: faith is giuen to them that [b] are to be ingrafted: becauſe it is the ingrafting, and therefore can not be giuen to them that are alreadie in Chriſt, but to them that are to be in Chriſt. Further, I ſay, that by faith, we beleeue Chriſt and his benefits to be ours. For this is the propertie of faith, whereby it differs from all other graces of God. When Thomas had put his finger into the ſide of Chriſt he ſaide, *My Lord, and my God:* to whome Chriſt replied, *Becauſe thou haſt ſeene, thou haſt beleeued.* Where we ſee, that this is faith, to beleeue Chriſt to be our Lord and our God. Paul ſaith, *I liue by the faith of Chriſt:* now what he meanes by faith, he ſhewes in the next words: *who hath loued ME and giuen himſelfe FOR ME.*

[b] Non inſiti, ſed inſerendis.

Ioh.20.28,29.

Gal.2.20.

If any man ſhal demand, vpon what grounds, (becauſe we are not to go by imagination) I ſay, vpon what grounds he is to conceiue a faith, that Chriſt is his Chriſt: I anſwer, the grounds are two. The firſt is the commandement of God, to beleeue Chriſt and his benefits to be ours, 1.Ioh.3.23. *This is his commandement, that ye beleeue in the name of his ſonne Ieſus Chriſt.*

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Now to beleeue in Christ, is to put our confidence in him: and we can put no confidence in him, vnlesse we be first assured that hē with his benefits is ours. And whatsoeuer we aske in praier, we are commanded to beleeue that it shal be giuen vnto vs. Now aboue all things we are to aske that Christ and his benefits may be giuen vnto vs of God. This therfore must we beleeue. Mark.11.24.

The second ground is this: We must consider the manner that God vseth in propounding the promise of grace vnto vs: for he doth not onely set it forth vnto vs in a generall sort, but also he vseth meete and conuenient meanes to applie it to the persons of men. First of all, he confirmes it by oath, that we our selues might the better applie it and reape sure consolation thereby. Secondly God giueth vnto vs the spirit of adoption; which beareth witnesse to our consciences of such things as God hath giuen vnto vs in particular, and are onely in general manner propounded in the promise. And this testimonie must be certen in it selfe, and also plainly known vnto vs; els is it no testimonie. Thirdly both the Sacraments, are seales of the promise: in the lawfull vse whereof God offers, yea exhibits Christ vnto vs; and doth (as it were) write our names within the promise, that we might not doubt. Now then, looke as God giues the promise, so must we by faith receiue it. But God giues the promise, and withall applies it: we therefore must receiue the promise, and by faith applie it to our selues. If any man shall say, that he can Heb.6.18.

not

not conceiue a ſpeciall faith vpon theſe grounds by reaſon of his vnbeleefe: I anſwer, that he muſt ſtriue againſt his vnbeleefe, and indeauour to beleeue by deſiring, asking, ſeeking, knocking: and God will accept the will to beleeue for faith it ſelfe, ſo be it there be an honeſt heart touched with ſorrow for ſinnes paſt, and a purpoſe to ſinne no more.

That we may yet better know, what faith is; vnderſtand that there be two kinds of falſe faith, like indeed to true faith, & yet no faith at all. The firſt is, whē a mā conceiues in his heart a ſtrong perſwaſiō, that Chriſt is his Sauiour, & yet caries in the ſame heart a purpoſe to ſinn, & makes no chāge or amendment of his life. This perſwaſion is nothing but preſumption, & a counterfeit of true faith, whoſe propertie is to purifie the heart, and to ſhew it ſelfe in the exerciſes of inuocation and true repentance. The ſecond is, when men conceiue a ſtrong perſwaſion, that Chriſt is their Sauiour, and yet for all this contemne and deſpiſe the Miniſterie of the word and Sacraments. This alſo is an other counterfeit. For true faith is conceiued, cheriſhed, and confirmed by the vſe of the word and ſacraments. And we muſt there ſeeke Chriſt, where God will giue him vnto vs: now God giues Chriſt in the word and ſacraments; and in them he doth as it were open his hand and reach forth all the bleſſings of Chriſt vnto vs. We muſt not therefore imagine to finde Chriſt, where and how we liſt; but we muſt ſeeke him in the word and ſacraments,

and

and there muſt we receiue him, if we deſire to receiue him aright.

The ſecond point to be conſidered is, How faith is a meanes to iuſtifie? I anſwer thus. Faith doth not iuſtifie as it is an excellent worke of God in vs: for then all vertues might be meanes of iuſtification, as well as faith. It doth not iuſtifie as it is an excellent vertue in it ſelfe: becauſe it is imperfect and mingled with vnbeleefe. It doth not iuſtifie as a meanes to prepare and diſpoſe vs to our iuſtification: for ſo ſoone as we begin to beleeue in Chriſt, we are iuſtified [d] without any diſpoſition or preparation comming betweene faith and iuſtification. Laſtly it doth not iuſtifie as it containes in it all other vertues and good works, as the kernell contains the tree with all his branches. For then ſhould it be a part, yea the principall part of our iuſtice. Whereas Saint Paul diſtinguiſheth iuſtice and faith, ſaying, that *our righteouſnes is of God vpon faith:* and not for faith, but, *by faith.* Now then faith iuſtifies, as it is an Inſtrument or hand to apprehend or receiue the benefits of Chriſt for ours; and this apprehenſion is made, when we doe indeede beleeue Chriſt and his benefits to be ours. And leaſt any ſhould imagine, that the very action of faith in apprehending Chriſt, iuſtifieth: we are to vnderſtand that faith doth not apprehend by power from it ſelfe, but by vertue of the couenant. If a man beleeue the kingdome of France to be his, it is not therfore his: yet if he beleeue Chriſt and the kingdom of heauen by Chriſt to be his;

[d] Chryſ. hom. 7 in Rom. Quã primum homo credidit, confeſtim ſimul iuſtificatus eſt.

it is his indeede: not simply because he beleeues, but because he beleeueth vpon commandement and promise: for in the tenour of the couenant, God promiseth to impute the obedience of Christ vnto vs for our righteousnesse, if we beleeue.

The third point is, Whether faith alone be the meanes to obtaine the iustice of Christ for vs or no? I answer, it is the onely meanes without the helpe of any other vertue or worke. For Paul here teacheth, that faith apprehendeth Christ for righteousnes, *without the law*: that is, without any thing that the law requireth at our hands. And here by this exclusiue particle [*without the law,*] he teacheth three things. The first, that nothing within vs is an efficient or meritorious cause, either principall or lesse principall, in whole or in part of our iustification or reconciliation with God. The second, that nothing within vs is an instrument or meanes to apply the obedience of Christ vnto vs, but faith which is ordained of God to be an hand to receiue the free fauour of God in the merit of Christ. The third, that our renouation or sanctification is no matter, forme, or part of our iustification; but that it wholly stands in the imputation of the iustice of Christ. In a word, Paul vtterly excludes all things that are within vs, whether by nature or by grace, from the act of iustification: that in this article, onely grace, onely Christ, onely faith, onely mercie in pardon of sinne may raigne. It may be here obiected, that Abraham

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was iuſtified not by faith alone, but by works, as S. Iames teacheth. I anſwer, there is a double iuſtification, one of the perſon whereby a man of a ſinner is made no ſinner: the ſecond is the iuſtification of the faith of the perſon, whereby faith is declared to be true faith: and this ſecond is by workes: and of it S. Iames ſpeaketh as appeareth v. 18. where he ſaith, *Shew me thy faith by thy workes.* And whereas he ſaith, that *Abraham our father was iuſtified by works*, his meaning is, that Abraham by works iuſtified himſelfe to be a true beleeuer, yea the father of all the faithfull: and his faith was made perfect by workes, verſe 22. that is, declared or iuſtified to be a true faith.

The fourth or laſt point is, When and how long faith alone iuſtifieth? I anſwer, not onely in the beginning of our conuerſion, but alſo in the continuance, and finall accompliſhment thereof. For here Paul deſires in the day of iudgement to ſtand before God onely by the iuſtice of faith, without his owne iuſtice of the law. And Paul brings in Abraham (as I haue noted before) in the very middeſt of godly conuerſation and holy obedience to be iuſtified without any workes by his faith in the Meſſias. And Paul auoucheth three things of faith: by it *we haue acceſſe* to the grace of God: by it we *ſtand in the ſame grace:* by it *we reioyce vnder the hope of glorie.* Thus then, we ſee there is one onely way of iuſtification, namely that we are iuſtified and accepted of God to life eternall through grace alone, Rom. 4. Rom. 5. 2.

alone, by faith alone, for Christ alone in the beginning, middle, and ende of our conuersion. And here is plainly discouered the errour of the Church of Rome. It makes a double iustification: one whereby a sinner is made of an euil man a iust man; and this they say is by faith alone: the second is, whereby a man of a iust man is made more iust: and this (they say) is by faith & works togither: but falsely, as I haue shewed.

By all this which hath bin saide, we see how righteousnesse comes by, and vpon the faith of Christ. And hence we learne, that it stands vs in hand to prooue whether we haue faith or no: because where is no faith, there is no iustice. Secondly our duty is to labour for such a faith, that can and doth iustifie it selfe to be true faith, by workes of loue to God and men. Thirdly we must by this faith, rest & wholly relie our selues on the obedience of Christ both in life & death: yea whatsoeuer doth befall vs. Though God should reach out his hand and destroy vs, we must still rest vpon him.

Secondly, if our iustice be forth of vs, and we must by faith trust God for it: then much more must we trust him for health, wealth, libertie, peace, foode, and raiment, and for all the things of this life. And if we cannot trust him in the lesse, we shall neuer trust him in the principall. Therefore it is our part to walke in the duties of our callings, and to obey God therein: and for the successe of our labours to trust him vpon his word; yea when all worldly helps and succours faile,

faile, to truſt in him ſtill. If we cannot truſt him for our temporall life, we ſhall neuer truſt him for our ſaluation.

The ſecond gaine which Paul deſireth, is fellowſhip with Chriſt in the 10. verſe. Where it is ſet forth firſt generally, and then by his parts. Generally in theſe words [*That I may know him.*] Here it muſt be remembred that knowledge is twofold, knowledge of faith, and of experience. Knowledge of faith is to be aſſured of Chriſt and his benefits, though it be againſt all humane reaſon, hope, and experience. Of this Paul ſaith, *It is eternall life to know thee, the onely God, &c.* The knowledge of experience is to haue a ſenſe and feeling of our inward fellowſhip with Chriſt, and vpon often obſeruation of his goodneſſe to grow more and more in experience of his loue. Now this knowledge is here meant, and not the firſt, which was before mentioned verſe 8. And therefore Pauls deſire is, that he may grow more and more in holy experience of the endleſſe loue of God, and fellowſhip with Chriſt.

The parts of this deſired communion are two: Fellowſhip with Chriſt in his reſurrection, and fellowſhip with him in his death. The former is expreſſed in theſe wordes, [*and the vertue of his reſurrection.*] And for the better conceiuing of it, we are to conſider what the reſurrection of Chriſt is? and what is the vertue thereof? That the reſurrection of Chriſt may be rightly conceiued, fiue pointes are to bee

skanned. The first, touching the person of him that rose: and that was Christ God and man. Indeede properly the bodie alone did rise, and not the soule or godhead, yet by reason of the vnion of the two natures in the vnitie of one person, whole Christ arose, or God himselfe made man arose. This commends vnto vs the excellencie of Christs resurrection, and makes it to be the foundation vnto vs of our resurrection. The second point is, For whom he rose? He rose not as a priuate person for himselfe alone; but he rose in our roome and stead, and that for vs: so as when he arose, all the elect arose with him, and in him. Thus saith Paul, that the Ephesians *were raised togither with him*. His resurrection therefore was publike: and this is the ground of our comfort. The third point is, When he arose? He arose then, when he lay in bondage vnder death, and that in the graue, which is as it were the castle and hold of death. When Peter saith, *that God loosed the sorrowes of death*, he signifieth that Christ was made captiue for a time to the first death and to the sorrowes of the second. Now in the midst of this captiuitie & bondage, he raised himselfe: and this argues, that his resurrection is a ful victorie and conquest ouer death and all our spirituall enemies. The fourth point is, That he rose by his owne power, as he saith of himselfe, *I haue power to lay downe my life, and to take it vp againe*. If this had not bin, though he had risen a thousand times by the power of another, he had not beene a perfect Redeemer. The

Eph. 2. 6.

Act. 2. 24.

Ioh. 10. 18.

last

last point is, Wherein stands the resurrection of Christ? *Ans.* It consists in three actions of Christ. The first is the revniting of his body to his soule, both which were seuered for a time, though neither of them were seuered from the godhead. The second action is the change of this naturall life, which he lead in the estate of humiliation, into a heauenly and spirituall life without infirmities, and not maintained by foode as before. For we finde not that after his resurrection he euer tooke meate for necessitie, but onely vpon occasion, to manifest the truth of his manhood. And this life he tooke vnto himselfe, that he might conuey it to all that should beleeue in him. The third action is his comming forth of the graue; whereby death it selfe did as it were acknowledge him to be a conquerour, and that it had no title or interest in him. These fiue things considered, the article of Christs resurrection shall be rightly vnderstood.

Touching the vertue of Christs resurrection, it is nothing els but the power of his godhead, or the power of his spirit, whereby he raised himselfe mightily from death to life, and that in our behalf. The excellency of it may be knowne by the effects, which be in number eight. The first, that by it he shewed himselfe to be the true and perfect Sauiour of the world. For it was foretold of the Messias that he should die and rise againe. Psal. 16. Matth. 12. And all this was accordingly accomplished by the vertue of Christs resurrection. The second effect is, that

by it he shewed himselfe to be the true and naturall sonne of God. Paul saith, *He was declared mightily to be the sonne of God, by the spirit of holi-*
Rom.1.3. *nes in his rising from the dead.* The third effect is, that by this vertue he declared himselfe to haue made a ful and perfect satisfaction for the sinnes of the world. For if he had not satisfied to the full, he had not risen againe. And Paul saith, *If*
1.Cor.15.17. *Christ be not risen we are yet in our sinnes.* On the contrarie then, seeing he is risen, such as beleeue in him, are not in their sinnes. Againe: *Who shall*
Rom.8.34. *condemne vs? it is Christ which is dead, yea or rather which is risen againe.* The fourth effect is iustification, as Paul testifieth: *He died for our sinnes, and rose againe for our iustification*, and that was on this manner. When he was vpon the crosse, he stoode there in our roome, hauing our sinnes imputed vnto him: and when he rose from death he acquit and iustified himselfe from our sinnes, and ceased to be any more a reputed sinner for vs: and thus, all that doe or shall beleeue in him, are in him acquit, absolued, and iustified from all their sinnes. If any demaund, how they which liued in the time of the old Testament, before the resurrectiō of Christ, could be iustified thereby; considering the effect must follow the cause: I answer, that they were iustified by the future resurrection of Christ: which though it followed in time, yet did the value and vertue thereof, reach euen to the beginning of the world. The fifth effect, is the conferring and bestowing of all such gifts

and

and graces as he had merited and procured for vs by his death and passion. Thus Christ testifieth that the giuing of the spirit in large and plentifull manner, was reserued to the glorification of Christ, which beganne in his resurrection. And the preaching of Repentance and remission of sinnes is reserued till after his resurrection. And Saint Peter saith, that the Elect are *regenerate to a liuely hope by the resurrection of Christ*. By reason of this bestowing of graces and gifts, the resurrection of Christ is the beginning of a new and spirituall world, which the holy Ghost calls *the world to come*, in which shall be a new heauen and a new earth, as Isaiah speaketh, and a peculiar people of God, zealous of good workes, keeping an eternall sabbath vnto God. This one effect alone sufficiently declares the excellencie of this vertue of Christ. The sixth effect is viuification, which is a raising of vs from the death of sinne to newnes of life. And the reason herof is plaine. For Christ in his resurrection put away his naturall life, which with our nature he receiued from Adam, and tooke vnto him a spirituall life, that he might communicate the saide life to all that beleeue in him. Againe as the first Adam makes vs like himselfe in sinne and death: so Christ the second Adam renewes vs and makes vs like to himselfe in righteousnesse and life. And the head quickned with spirituall life will not suffer the members to remaine in the death of sinne. The seauenth effect is to preserue safe and

Ioh 7.39. Luk.24.47.

1.Pet.1.3.

Heb.2.5. 11

Isa.65.17.

found the gifts and graces, which he hath procured by his death, and bestowed on them that beleeue; and this he doth by the vertue of his resurrection. For to this ende, hath he conquered all our spirituall enemies, and doth by his power conquer them still in vs; so as none shall be able to take his sheepe out of his hands. The last effect is, to raise the bodie from the graue in the day of iudgement to eternall glorie. If it be obiected, that the wicked are also raised then by the power of Christ: I answer, that the power of Christ is twofold. One is the power of iudgement, the other a power of a Sauiour. By the first, Christ as a iudge raiseth the vngodly, that he may execute on them the curse denounced from the beginning of the world [*at what time thou shalt eate the forbidden fruit, thou shalt die the death*.] The second power is here tearmed the power of Christs resurrection; and it belongs to him, as he is our Sauiour: and by it will he raise to life eternall all those that by the bond of the spirit are mystically vnited to him. For by means of this vnion, this raising power shall flow from the head to the dead bodies of them that are in Christ. Thus we see, what the vertue here mentioned is, and what Paul desires, namely that he may haue experience of these effects in himselfe.

Rom. 8. 11.

Gen. 2. 17.

The vse of the doctrine followeth. First of all, in that Christ rose for vs, and in that his resurrection is of endlesse efficacie, here is the foundation of all our spirituall comfort. For by this

vertue

vertue of Christs resurrection from death to life, all our spiritual enemies are conquered and subdued, and by the saide vertue doth he daily more and more subdue them in vs. Vpon this ground saide Christ: *Ye shall haue affliction in the world: but be of good comfort, I haue ouercome the world.* Ioh.16.33. And this victorie is for vs, and it is made ours by our faith, as Iohn saith, *This is the victorie which ouercommeth the world, euen your faith.* 1.Ioh.5.4. Art thou then terrified and afraied with the conscience of thy sinnes, with the crueltie of tyrants, the rage of the world, the paines of hell, the pangs of death, the temptations of the deuill; be not dismaied, but by thy faith rest on Christ that rose againe from death to life for thee, and thereby shewed himselfe to be a rocke for thee to rest on, and to be the Lyon of the Tribe of Iudah: and thus shalt thou be sure to finde certen remedie against all the troubles and miseries of life and death.

Againe here we are taught to rise with Christ from our sinnes, and to liue vnto God in newnesse of life: and for this ende to pray that we may feele the vertue of Christs resurrection to chaunge and renewe vs. Great are the benefites which we reape by this vertue, and we are to shew our selues thankefull to God for them: which we can doe no way, but by newnesse of life. Againe the ende why Christ rose for vs, was that we might rise from our sinnes and corruptions, in which we lie buried as in a graue, Rom.6.4. to a new spirituall life. And the reward is great

to them that make this happie change. For he
Rev.20.6. that is *partaker of the first resurrection shall neuer see the second death*: as on the contrarie, he which neuer riseth from his owne sinnes and euill waies, shall certenly feele and endure the second death. And further it must be knowne, that the vertue of Christs resurrection and the merit of his death, are inseparably ioyned togeather: and therefore he that findes not the vertue of Christ to raise him to an holy and spirituall life acceptable to God, falsely perswades himselfe of the merit of his death in the remission of his sinnes. Christ by rising put vnder his feete all our enemies, and ledde captiuitie captiue euen sinne it selfe. It is therefore a shame for vs to walke in the waies of sinne, and to make our selues slaues and captiues to it. Christ by rising from death
Act.3.15. made himselfe a principall leader and guide to eternall life. What wickednes then is it to walke in the waies of our owne heart, and not to follow this heauenly guide. The care and purpose to keepe a good conscience is a certen fruit and
1.Pet.3.21. effect of Christs resurrection. Thus Saint Peter saith, that the effect of our baptisme is the stipulation of a good conscience by the resurrection of Christ. Where the word which I tran-
ἐπερώτημα slate, *Stipulation*, signifies an interrogation vpon an interrogation. For the Minister in the name of God demandes, whether we renounce the world, the flesh and the deuill, and take the true God for our God. And we vpon this demand, doe further in our hearts demaunde of

God,

God, whether he will vouchsafe to accept vs beeing wretched sinners for his seruants; & thus we make profession of our minde and desire. When Christ rose, by the vertue of his resurrection, the earth trembled, and thereby this bruit creature in his kind professed his subiection and homage to Christ that rose againe. If then we beleeue, that Christ rose from death for vs, much more should our hearts tremble and we yeeld our selues in subiection to him in all spirituall obedience. Some man may say, you bid vs rise from our sinnes, as Christ rose to the glorie of his Father, whereas this is wholly Gods worke in vs, and not ours: I answer, it is so indeed: yet can we vse the outward meanes of hearing and reading; and if we haue any sparke of grace, we can aske and desire the spirit of God, that worketh this in vs. Againe, exhortations, admonitions, and such like, are meanes appointed of God, whereby he worketh in vs the thing which he requireth and commandeth. Wherefore let vs listen to the voice of Christ, *Awake thou that sleepest, stand vp from the dead, and Christ shal giue thee life.* And worldly cares must not hinder vs in this work: for as Paul saith, they which are risen with Christ, must seeke the things that are aboue. Eph 5.14

Againe here we are taught, that we may not content our selues, if we knowe Christ in the braine, and can speake well of him with a glibbe tongue, we must yet goe further, and by

by all meanes labour, that we taste and feele by experience howe good and sweete a Sauiour Christ is vnto vs; that our hearts may be rooted and grounded in his loue. This is the thing which Paul aimed at: which also we must seeke by all possible meanes to attaine vnto.

To proceede; that we may haue right knowledge of our communion with Christ in his death, two points are to be handled. The first is, what are the sufferings of Christ? I answere, not only the sufferings which he indured in his own person, but also those which are indured of his members. Thus Saul persequuting the Church, Act.9.4. is said to persequute Christ himselfe. And Paul saith, that *he fulfilled the rest of the afflictions of* Coloss.1.24. *Christ in HIS OWNE FLESH.* And whereas the Lord said of the people of Israel, *I haue* Hos.11.1. *brought my sonne out of Egypt*: it is applied by S. Mathew to Christ himselfe. Yet here it must be remembred, that if the members of Christ suffer either ciuill or ecclesiasticall punishments for euill doing; they are not the sufferings of Christ. For when Saint Peter had said, *Reioyce in that you* 1.Pet.4.13.15. *are partakers of the sufferings of Christ*: he addeth further, *Let no man suffer as an euil doer*, opposing the one kind of sufferings to the other. Therefore our sufferings are then to be accounted the sufferings of Christ, when they are for good cause, and for the name of Christ.

For the second point, fellowship with Christ in his death is either within vs or without vs. That within vs is called the mortification of the flesh

flesh or the crucifying of the affections and the lusts thereof. The other without vs, is the mortification of the outward man by manifold afflictions: and of this Paul speakes in this place: & it may be thus described out of this text. Fellowship with Christ in his death; is nothing but a conformitie in vs to his sufferings and death. And it is a thing worthy our consideration to search wherein standes this conformitie. For in two respects there is no conformitie betweene our sufferings and the sufferings of Christ. For first of all, God poured foorth on Christ the whole malediction of the lawe due to our sinns: and by this meanes shewed vpon him iustice without mercie. Contrariwise in our afflictions God moderates his anger, and in iustice remēbers mercie: because he laies no more vpon vs, then we are able to beare. Secondly Christs sufferings are a redemption and satisfactiō to gods iustice for our sinnes: so are not ours; becausse before God we stand but as priuate persons, & for this cause the sufferings of man cannot satisfie for an other: & there is no proportion between our sufferings and the glorie which shall be reuealed. And Christ saith of himselfe, *I haue treade the winepresse alone.* Isai. 63.3.

Nowe this conformitie standes (as I take it) properly in the manner of suffering: and that in foure things. First of al, Christ suffered for a iust and righteous cause: for he suffered as our redeemer, the righteous for the vnrighteous. And so must we likewise suffer for righteousnes sake.

Se-

1 Pet. 2. 21. Secondly Christ in suffering was a myrrour of all patience and meekenesse. And we in our sufferings must shewe the like patience. And that we be not deceiued herein, our patience must haue three properties. It must be voluntarie, that is, we must willingly and quietly renounce our owne wils, and subiect our selues in our sufferings to the wil of God. Patience perforce is no patience. Againe it must not be mercenarie, that is, we must suffer not for by-respects, as for praise, or profit, but for the glorie of God, and that we may shew our obedience to him. Hence it appeares that the patience of the Papist, that suffers in way of satisfactiō, is no right patience. Lastly our patience must be constant. If we endure afflictions for a brunt, and afterward begin to grudge and repine casting off the yoke of Christ, we faile in our patience. Further, if it be demanded, whether the affections of griefe and sorrowe may stand with patience: I answer, yea: for Christian religion doth not abolish the affections, but onely moderate them, and bring them in subiection to the will of God, when we lie vnder the crosse. The third point wherein standes our conformitie with the sufferings of Christ is this: Christ learned obedience by the things which he suffered, not because he was a sinner, but because beeing righteous he had experience of obedience. And we likewise in our sufferings must be more carefull to take the fruit thereof, then to haue them taken away. And the fruit of them is to learne obedience thereby, specially

Heb. 5. 8.

cially to the commandements of faith and repentance. When Iob was afflicted of God, not for his sinnes, but that he might make a triall of his faith and patience, he neuertheleſſe in the ende tooke an occaſion thereby to renewe his old repentance. And Paul ſaith, that he receiued in his owne fleſh the ſentence of death, that he might learne by faith to truſt in God alone. Laſtly Chriſts ſufferings were euen to death it ſelfe: euen ſo muſt we reſiſt ſinne, fighting againſt it to the ſhedding of our blood. Faith and good conſcience are things more pretious then the very blood of our hearts: and therefore if neede be, we muſt conforme our ſelues to Chriſt, euen in the paines of death.

Iob.42.8.

2.Cor.1.

Heb.12.4.

This is that conformitie of which Paul here ſpeakes of, which alſo he magnifies as a ſpeciall gaine. And there be many reaſons thereof. For firſt of all this conformitie is a marke of Gods child. For *if we obediently endure afflictions*, God in them, and by them, *offers himſelfe as a father vnto vs*. Secondly, it is a ſigne that the ſpirit of God dwelleth in vs: as Peter ſaith, *If ye be railed vpon for the name of Chriſt, the ſpirit of glorie and of God reſteth vpon you*. Thirdly, the grace of god is moſt of all manifeſted in afflictions, in which God ſeemes moſt of all in mans reaſon to withdrawe his grace. *Gods power is made manifeſt in weakeneſſe*. *Afflictions bring foorth patience*: not of themſelues, but becauſe then the loue of God is ſhedde abroad in our heartes. Hope of eternall life ſheweth it ſelfe moſt in the patient

Heb.12.4.

1.Pet.4.14.

2.Cor.12.9.

Rom.5.5.

patient bearing of afflictions. In peace and eaſe naturall life raignes. Contrariwiſe in our ſufferings naturall life decaies, and the ſpirituall life of Chriſt apparently ſhewes it ſelfe. Laſtly, this conformitie with Chriſt, is the right & beaten way to eternall life. *By many tribulations we muſt enter into the kingdome of heauen.* That we may raigne and liue with Chriſt, we muſt firſt die with him. The eſtate of humiliation is the way to the eſtate of exaltation and glorie, firſt in him and then in vs.

Act. 14. 22. 2. Tim. 2. 11.

The vſe of this doctrine followes. Here we ſee what for this life is the condition of all true beleeuers: namely, that after they are made partakers of Chriſt and his benefits, by the vertue of his reſurrection, they muſt alſo be made conformable to his death. The commandement of our Sauiour Chriſt to them that will be his diſciples is, *To denie themſelues and to take vp their owne croſſes euery day.* And there be three waighty cauſes, why God wil haue it ſo. The one, that he may correct ſins paſt: the other, that he may preuent ſinnes to come: the third, that he may proue what is in our hearts. Secondly we learne by this which hath beene ſaid, to comfort our ſelues in our ſufferings. For in them Chriſt and we are partners, and he vouchſafes to make vs his fellowes. Hence it followes that all our afflictions are well knowne to Chriſt, and that they are laid on vs with his conſent: and for this cauſe we ſhould frame our ſelues to beare them with all meekenes. And hence againe we learne, that

Luke 9. 23.

he

he beeing our partner, will help vs to beare the, either by moderating the waight of them, or by ending them for our good. Lastly, here we learn that our afflictions are either blessings or benefits: and such may we discerne thē to be, though not by the light of reason, yet by the eie of faith: becatse they are meanes to make vs conformable to our head Christ Iesus. Benefits of God are of two sorts, positiue and priuatiue. Positiue, wherby God bestowes somthing on vs. Priuate, whereby God takes away a blessing, and couertly giues another. Benefits of this kinde be afflictions. Of the twaine, these are the rifer for time of this life: and the other for the life to come. And therefore while we liue in this world, our dutie is with Paul to labour to attaine to this cōformitie with the sufferings of Christ, when vpon any occasion we shall be afflicted: for then shall we be fashioned like vnto him, and reape much comfort thereby.

Thus much of the second gaine: nowe followes the third in these words, [*If by any meanes I may attaine to the resurrection of the dead*] The word resurrection here signifies the reward of eternall life; the antecedent beeing put for the consequent. For to rise againe of it selfe is no gaine, considering it is common both to good and badde, but eternall life that followes is the rewarde. And the forme of speech, [*if by any meanes*] doeth not signifie or imply any doubting in Paul of his owne resurrection to life: for he was perswaded that nothing should separate him

him from Christ; and it is an article of our and Pauls faith to beleeue the resurrection of the bodie to eternall life. Wherefore it signifies properly a difficultie to obtaine the gaine desired: & an earnest affection in Paul to obtaine the same. And when he saith, [*By any meanes*,] we must knowe that there be three waies or meanes to come to eternall life. One is by peaceable life and death: the other is by a life laden with many afflictions: the third is by a violent, cruell, and bloodie ende. And Pauls minde and desire is, to obtaine the crowne of eternall glorie by any of these waies: and if not by the first or second, yet by the third.

In these wordes foure things are to be considered. The first is the gaine it selfe, and that is, the reward of eternall glorie. And that we may the more with Paul be stirred vp to a desire thereof, I will stand a while to declare the excellencie and the conditions of it. It is nothing els but a certaine estate of life, in which all the promises of God are in and by Christ accomplished vnto vs in heauen. And it will the better be conceiued by the answering of three questions: What shall cease in this estate? What we shall haue? What we shall doe?

For the first, seauen things shall cease. The first is the execution of the Mediatorship of Christ, or of the offices of a king, priest, prophet. Thus much teacheth Paul, when he saith, that Christ in the last daie *must giue vp his kingdome to his father*. And though the execution shall

ſhall the ceaſe: yet nothing ſhall be wanting to them that beleeue: becauſe then ſhall be the full and eternall fruition of all the benefits of our redemption. Secondly, then ſhall ceaſe all callings in familie, church, and common wealth: becauſe Chriſt ſhall then put downe all power, rule, and authoritie. In this bleſſed eſtate, there ſhall not be magiſtrate and people, maſter and ſeruant, husband and wife, parents and children, paſtor and people: but all ſuch outward diſtinctions of perſons ſhall ceaſe, and we ſhall be as the angels of God. Thirdly all vertues, that pertaine to vs, as we are pilgrimes here vpon earth, ſhall haue an ende, as faith, hope, patience: becauſe the things beleeued and hoped for ſhall then be obtained. Withall that part of inuocatiō called Petition, ſhall ceaſe, as alſo the preaching and hearing of the word and the vſe of the ſacraments. The fourth thing that ſhall ceaſe is originall ſinne with the fruits thereof: becauſe no vncleane thing may enter into the heauenly Hieruſalem. Fiftly, then ſhall ceaſe all miſeries, and ſorrowes, all infirmities of bodie and minde: for then all defects of eies, armes, and legges, ſhall be reſtored. The ſixt thing that ſhall ceaſe is naturall life with the meanes thereof, as meate, drinke, cloathing, phiſicke, recreation. For then our bodies ſhall be ſpirituall, that is, immediately & eternally preſerued by the operation of the ſpirit of God, as nowe the bodie of Chriſt is in heauen. The laſt thing to be aboliſhed is the vanitie of the creatures, ſpecially of heauen and

earth: which in the last iudgement shal be restored to their former excellencie.

The second question is, what we shall haue and inioy in this estate? I answer, three things. The first is, immediate and eternal fellowshippe with God the father, sonne, and holy ghost. For in this happie estate the tabernacle of God shall be with men, as Saint Iohn saith: and God shall be all things that heart can wish to all the elect. Rev. 21. 5. Augustine saith notably: *There shall be exceeding peace in vs, and among vs, and with God himselfe. Because we shall see him and inioy him alwaies and euery where. Therefore blessed shall that life be, for the thing which we shall enioy: for we shall enioy god himselfe. For the manner of inioying him: for we shal inioy him by himselfe, all other meanes ceasing. For the measure of inioying him: for we shall fully inioy him. For the time: for we shall eternally enioy him. For the certentie, whereby we shall knowe that it shall be so. For the place: for we shall enioy him in heauen. Lastly for the companions ioyned with vs: for they be the elect.* Serm. de temp. 198. From this fruition of God shall arise endlesse and vnspeakable ioy. Psal. 16. 11. *In thy presence is fulnesse of ioy, at thy right hand are pleasures for euermore.* In the transfiguration of Christ, which was but a shadowe of the eternall glorie, Peter was rauished with ioy and delight: the ioy therefore which shall be in the kingdome of heauen must needes be vnspeakable. The second thing which shall be inioyed is *glory both* in mind & body. In mind, because we shal thē be partakers of the Diuine not essence (for

(for then we should be deified) but nature, that is, diuine vertues and qualities, more excellent then those which God bestowed on Adam, though of the same kind. The glorie of the body is to be changed and made like the glorious bodie of Christ. The third thing is, *Dominion* and Lordship ouer heauen and earth; which Lordship once lost by Adam, shall then fully be restored. He that ouercommeth *shall possesse all things*, Reu. 21.7. Phil. 3. 21.

The third question is, what we shal doe? I answer briefly, keepe an eternall sabbath in praising of God, and giuing thankes vnto him. And thus by the consideratiō of these things, we may take a taste of the excellencie of this third and last gaine.

The second point here to be considered, is the difficultie of obtaining this desired gaine of eternall life. And the reason is plaine. For the way to eternall life is full of impediments, which I reduce to foure heads. First of all in this way we are to fight, not with flesh & blood, but with principalities and powers in spiritual things seeking the destruction of our soules. Secondly there be within vs innumerable lusts that compasse vs round about, presse vs down, and draw vs away to the broad way of destructiō. Thirdly this way lies full of offences, partly in doctrines, partly in euill examples; all tending to this ende, either to make vs fall, or to goe out of the way. Lastly it is beset with manifold and diuers tribulations, from the beginning euen to

the ende. Hence we learne, that we must giue all diligence that we may attaine to the reward of glorie: and therefore we must struggle, striue, and wrestle to enter in at the straight gate. The principall gaine, and the hardnesse to obtaine it, requires our principall studie and labour. Therefore they deale wickedly, that vse no meanes, but (as they say) leaue all to God, thinking it the easiest matter in the world, to winne the kingdome of heauen. The like is their fault, that professe religion in a slacke and negligent manner, beeing neither whot nor cold.

The third point, is Pauls minde and desire of eternall life. If it be said, that wicked men haue the like desire, as for example Balaam: I answer, in Paul there was an indeauour answerable to his desire, as appeares, Act. 24. 16. where he saith *that he waited for the resurrection of the iust and vniust:* and that in the meane season *he laboured to keepe a good conscience before God and men:* now this desire in the vngodly is barren, and yeldes not his fruite. Againe Paul beeing iustified, still desires to attaine to full felowship with Christ, and to conformitie with him in glorie. The like desire, with the like indeauour, should be in all vs.

The last point, is Pauls courage and fortitude. He is content to indure any kind of death, yea cruell death, so he may obtaine this third & last gaine. And thus it is verified, which he saith, *that God* had giuen him *the spirit not of feare fulnes but of courage.* Like was the courage of Mo-

2. Tim. 1. 7.

ses

ſes, who was content to indure afflictions with the people of God, that he might winne the recompence of reward. Like was the courage of the martyrs, *that were racked and would not be deliuered, that they might obtaine a better reſurrection.* We likewiſe walking in the waie to eternall life, muſt take the like courage vnto vs in all dangers. For this cauſe we muſt pray vnto god, to giue vs the ſpirit of courage: and we muſt alwaies attend vpon the calling and commaundement of God, making it the ſtay and foundation of our courage: and we muſt yet further ſtay our ſelues on the promiſe of Gods preſence and protection, ſo long as we obey him. If it be alleadged, that we are by nature fearefull in dangers, and therefore vncapeable of courage: I anſwer, there is a threefold feare. The firſt is feare of nature; when mans nature feares, flies, and eſchewes that which is hurtfull vnto it. This feare was in Chriſt, whoſe ſoule was heauie vnto death, who alſo feared the curſed death which he endured. And therefore this feare of it ſelfe is no ſinne, and it may ſtand with true fortitude. The ſecond feare is that which riſeth of the corruption of nature, when a man feares without cauſe, or without meaſure. Without cauſe, as when the Diſciples feared Chriſt walking vpon the ſea: or when they feared drowning, Chriſt lying aſleepe in the ſhippe. Without meaſure, as when men diſtruſting God, neglect their callings in time of daunger, and the dutie of inuocation, flying to vnlawefull meanes of deliue- Heb. 11. 28. verſ. 33.

rance. Nowe this second feare is an enemie vnto all true courage. The third feare is, when perils and death are indeede feared: but yet feare is ordered by faith in the mercy and prouidence of God, by hope, by inuocation; and it is ioyned with obedience to God in the time of daunger. This is a proceeding of grace, and it may well stand with courage, & it serues to order the two former feares, the one of nature, the other of distrust.

Trin-vni Deo

gloria.